
KEACH'S CATECHISM

WITH

SCRIPTURE PROOFS.

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1 *Question.* Who was the first and chiefest Being?

Answer. God is the first and chiefest Being.

Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and beside me there is no God. *Isaiah xlv. 6.*

For thou, Lord, art high above all the earth: Thou art exalted far above all Gods. *Psaln xcvi. 9.*

2 *Q.* Ought every one to believe there is a God?

A. Every one ought to believe there is a God, and it is their great sin and folly who do not.

But without faith it is impossible to please him; for he that cometh to God must believe that he is. *Heb. xi. 6.*

The fool hath said in his heart there is no God; they are corrupt, they have done abominable works. *Psaln xiv. 1.*

3 *Q.* How may we know there is a God?

A. The light of nature in man, and the works of God plainly declare there is a God, but his word and Spirit only do it fully and effectually for the salvation of sinners.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. *Rom. i. 19, 20.*

The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *Psaln xix. 1, 8.*

But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. *2 Cor. ii. 10.*

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *2 Tim. iii. 5.*

He doth according to his will in the army of heaven, and among the inhabitants of the earth. Dan. iv. 35.

12 Q. What is the work of creation ?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

In the beginning God created the heaven and the earth. Gen. 1. 1

Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. Heb. xi. 3.

And God saw every thing that he had made, and behold it was very good ; and the evening and the morning were the sixth day. Gen. 1. 31

13 Q. How did God create man ?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

So God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1. 27, 28

And have put on the new man, which is renewed in knowledge, after the image of him that created him. Col. iii. 10

And that ye put on the new man which after God is created in righteousness, and true holiness. Eph. iv. 24

14 Q. What are God's works of providence ?

A. God's works of providence are his most holy, wise, and powerful preserving, and governing all his creatures, and all their actions.

The Lord is righteous in all his ways, and holy in all his works. Psalm cxlv. 17.

His also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working. Isaiah xxviii. 29.

Upholding all things by the word of his power. Heb. 1. 3.

His kingdom ruleth over all. Psalm cii. 19.

Are not two sparrows sold for a farthing ? And one of them shall not fall to the ground without your Father. Matt. x. 29.

15 Q. What special act of providence did God exercise towards man, in the estate wherein he was created ?

A. When God had created man, he entered into a

covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

And the law is not of faith, but the man that doth them, shall live in them. Gal. iii. 12.

But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 17.

16 Q. Did our first parents continue in that estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

God hath made man upright, but they have sought out many inventions. Eccles. vii. 29.

For all have sinned, and come short of the glory of God. Rom. iii. 23.

17 Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God.

* Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. 1 John iii. 4.

18 Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Gen. iii. 6, 12, 13.

19 Q. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

And the Lord God commanded the man, saying, Of every tree of

the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 16, 17

By man came death in Adam all die. 1 Cor. xv. 21, 22.

As by one man sin entered into the world, and death by sin so death passed upon all men, for that all have sinned Rom v. 12

20 Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery

Behold, I was shapen in iniquity, and in sin did my mother conceive me Psalm li. 5.

By one man's offence death reigned by one; by the offence of one judgment came upon all men to condemnation. Rom. v. 17, 18

21 Q. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it

By one man's disobedience many were made sinners Rom v. 19

There is none righteous, no not one Rom. iii. 10.

Who can bring a clean thing out of an unclean? not one Job xiv. 4

We are all as an unclean thing. Isaiah lxiv. 6

Every man is tempted when he is drawn away of his own lust and enticed James i. 14.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies Matt. xv. 19.

22 Q. What is the misery of that estate wherinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath, and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. So he drove out the man Gen. iii. 8, 24.

And were by nature the children of wrath, even as others. Eph ii. 3

Cursed is every one that continueth not in all thing, which are written in the book of the law to do them. Gal. iii. 10

Man that is born of a woman is but of few days, and full of trouble Job xiv. 1.

The wages of sin is death. Rom. vi. 23.

These shall go away into everlasting punishment. Matt. xxv. 46.

The wicked shall be turned into hell, and all the nations that forget God. Psalm ix. 17.

23 Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Because God hath from the beginning chosen you to salvation. 2 Thes. ii. 13.

I will preserve thee, and give thee for a covenant of the people. Isaiah xlix. 8.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Rom. v. 21.

24 Q. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man; and so was, and continueth to be God and man, in two distinct natures, and one person for ever.

Christ hath redeemed us from the curse of the law. Gal. iii. 13.

For there is one God, and one Mediator between God and men, the Man Christ Jesus. 1 Tim. ii. 5.

The Lord Jesus Christ the Son of the Father in truth, 1 John 3.

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John i. 14.

God was manifest in the flesh. 1 Tim. iii. 16.

Whose are the Fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed for ever. Rom. ix. 5.

In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

But this man because he continueth ever. Heb. vii. 24.

25 Q. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, and born of her, yet without sin.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. ii. 14.

A body hast thou prepared me. Heb. x. 5.

Now is my soul troubled. John xii. 27.

Behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God. Luke i. 31, 35.

But was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Such an high priest became us, who is holy, harmless, undefiled, separate from sinners. Heb. vii. 26.

26 Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. Acts iii. 22.

Thou art a priest for ever, after the order of Melchisedec. Heb. v. 6.

Yet have I set my king upon my holy hill of Zion. Psalm ii. 6.

27 Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet in revealing to us, by his word and spirit the will of God for our salvation.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18.

All things that I have heard of my Father, I have made known unto you. John xv. 15.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. John xiv. 26.

28 Q. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Christ was once offered to bear the sins of many. Heb. ix. 28.

Hath given himself an offering and a sacrifice to God. Eph. v. 2.

In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

He is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 23.

29 Q. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, ruling and defending us, and in restraining and conquering all his and our enemies.

Thy people shall be willing in the day of thy power. Psalm cx. 3.

For out of thee shall come a governor that shall rule my people Israel. Matt. ii. 6.

The Lord of hosts shall defend them. Zech. ix. 15.

The wrath of man shall praise thee, the remainder of wrath shalt thou restrain. Psalm lxxvi. 10.

For he must reign, till he hath put all enemies under his feet. 1 Cor. xv. 25.

30 Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger. Luke ii. 7.

God sent forth his Son made of a woman, made under the law. Gal. iv. 4.

He is despised and rejected of men, a man of sorrows, and acquainted with grief. Isaiah liii. 3.

And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground. Luke xxii. 44.

Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? Matt. xxvii. 46.

He humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 8.

And that he was buried. 1 Cor. xv. 4.

As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights, in the heart of the earth. Matt. xiii. 40.

31 Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

And that he rose again the third day according to the scriptures. 1 Cor. xv. 4.

This same Jesus which is taken up from you, into heaven, shall

so come in like manner as ye have seen him go into heaven. Acts i. 11.

And set him at his own right hand in the heavenly places. Eph. i. 20.

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark xvi. 19.

He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 31.

32 Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it us to, by his holy spirit.

To redeem them that were under the law, that we might receive the adoption of sons. Gal. iv. 5.

Not by works of righteousness, which we have done; but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. Tit. iii. 5, 6.

33 Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Eph. ii. 8.

That Christ may dwell in your hearts by faith. Eph. iii. 17.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ. 1 Cor. i. 9.

34 Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Who hath saved us, and called us with a holy calling. 2 Tim. i. 9.

When he is come, he will convince the world of sin. John xvi. 8.

When they heard this they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren what shall we do? Acts ii. 37.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. Acts xxvi. 18.

A new heart also will I give you, and a new spirit will I put

within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. Ezek. xxxvi. 26.

No man can come to me, except the Father which hath sent me, draw him. Every man that hath heard and learned of the Father, cometh unto me. John vi. 44, 45.

35 Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do, in this life, partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom. viii. 30.

Ye are all the children of God, by faith in Christ Jesus. Gal. iii. 26.

Ye are washed, ye are sanctified. 1 Cor. vi. 11.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

36 Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. iii. 24.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

For he hath made him sin for us who knew no sin, that we might be made the righteousness of God in him. 1 Cor. v. 21.

David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Rom. iv. 6.

Even the righteousness of God which is by faith of Jesus Christ. Rom. ii. 22.

Not having mine own righteousness, which is of the law, but that which is through the faith of Christ. Phil. iii. 9.

37 Q. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John. i. 12.

And if children, then heirs; heirs of God, and joint-heirs with Christ. Rom. viii. 17.

38 Q. What is sanctification ?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

God hath from the beginning chosen you to salvation, through sanctification of the spirit. 2 Thess. ii. 13.

And be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 23, 24.

Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God. Rom. vi. 11.

39 Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification ?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the holy Spirit, increase of grace, and perseverance therein to the end.

Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 1, 2, 5.

The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

The path of the just is as the shining light that shineth more and more unto the perfect day. Prov. iv. 18.

Who are kept by the power of God, through faith unto salvation 1 Pet. i. 5.

40 Q. What benefits do believers receive from Christ at their death ?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves, till the resurrection.

And to the spirits of just men made perfect. Heb. xii. 23.

Having a desire to depart, and to be with Christ. Phil. i. 23.

To be absent from the body, and to be present with the Lord. 2 Cor. v. 8.

Them also which sleep in Jesus will God bring with him. 1 Thess. iv. 14.

He shall enter into peace ; they shall rest in their beds, each one walking in his uprightness. Isaiah lvii. 2.

And though after my skin, worms destroy this body, yet in my flesh shall I see God. Job xix. 26.

41 Q. What benefits do believers receive from Christ at the resurrection ?

A. At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed both in soul and body, in the full enjoyment of God, to all eternity.

It is sown in dishonour, it is raised in glory. 1 Cor. xv. 43.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven, Matt. x. 32.

That your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

When he shall appear, we shall be like him ; for we shall see him as he is. John iii. 12.

And so shall we ever be with the Lord. 1 Thess. iv. 17.

42 Q. But what shall be done to the wicked at their death ?

A. The souls of the wicked shall at their death be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgment of the great day.

The rich man also died, and was buried, and in hell he lifted up his eyes, being in torments. And he cried, and said Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. Luke xvi. 22, 23, 24.

Like sheep they are laid in the grave, death shall feed on them. Psalm xlix. 14.

43 Q. What shall be done to the wicked at the day of judgment ?

A. At the day of judgment, the bodies of the wicked, being raised out of their graves, shall be sentenced together with their souls to unspeakable torments with the devil and his angels for ever.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii. 2.

All that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life, and

they that have done evil unto the resurrection of damnation. John v. 28, 29.

Who shall be punished with everlasting destruction. 2 Thess. i. 9.
Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv, 41.

44 Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.

He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.

Thou hast commanded us to keep thy precepts diligently. Psalm cxix. 4.

45 Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves; which shew the work of the law written in their hearts. Rom. ii. 14, 15.

46 Q. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

*And he wrote on the tables according to the first writing, the ten commandments. Deut. x. 4.

If thou wilt enter into life, keep the commandments. Matt. xix. 17.

47 Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 37, 38, 39, 40.

48 Q. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of bondage.

Exodus xx. 2.

49 Q. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway. Deut. xi. 1.

That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives. Luke i. 74, 75.

50 Q. Which is the first commandment?

A. The first commandment is, Thou shalt have no other Gods before me.

Exodus xx. 3.

51 Q. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

And thou Solomon, my son, know thou the God of thy father. 1 Chron. xxviii. 9.

Thou hast avouched the Lord this day to be thy God. Deut. xxvi. 17.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. Psalm xxix. 2.

Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

52 Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving that worship and glory to any other, which is due unto him alone.

It shall be there for a witness unto you, lest ye deny your God. Jos. ii. xxiv. 27.

So that they are without excuse, because that when they knew God, they glorified him not as God. Romans i. 20. 21.

And departing away from our God, Isaiah lix. 13.

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Romans i. 25.

53 Q. What are we specially taught by these words [Before Me] in the first commandment?

A. These words [Before Me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

If we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? Psalm xlv. 20, 21.

54 Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Exodus xx. 4, 5, 6.

55 Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances, as God hath appointed in his word.

Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Deut. xxxii. 46.

Teaching them to observe all things whatsoever I have commanded you. Matt. xxviii. 20.

What thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it. Deut. xii. 32.

56 Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images or any other way, not appointed in his word.

Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb ; lest ye corrupt yourselves, and make you a graven image. Deut. iv. 15, 16.

Touch not, taste not, handle not, which all are to perish with the using ; after the commandments and doctrines of men. Col. ii. 21, 22.

57 Q. What are the reasons annexed to the second commandment ?

A. The reasons annexed to the second commandment are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great king above all gods. Psalm xcv. 2, 3.

He is thy Lord and worship thou him. Psalm xlv. 11.

Thou shalt worship no other God ; for the Lord whose name is jealous, is a jealous God. Exodus xxxiv. 14.

58 Q. Which is the third commandment ?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

Exodus xx. 7.

59 Q. What is required in the third commandment ?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Our Father which art in heaven, hallowed be thy name. Matt. vi. 9.

Holy and reverend is his name. Psalm cxi. 9.

That thou mayest fear this glorious and fearful name. THE LORD THY GOD. Deut. xxviii.

Extol him that rideth upon the heavens by his name JAH. Psalm lxviii. 4.

Because I will publish the name of the Lord, ascribe ye greatness unto our God : a God of truth and without iniquity, just and right is he. Deut. xxxii. 3, 4.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. Eccles. v. 1.

I will worship towards thy holy temple, and praise thy name, for thy loving kindness, and for thy truth ; for thou hast magnified thy word above all thy name. Psalm cxxxviii. 2.

Remember that thou magnify his work, which men behold. Job xxxvi. 24.

60 Q. What is forbidden in the third commandment ?

A. The third commandment forbiddeth all profaning and abusing of any thing whereby God maketh himself known.

If I be a father, where is mine honour ? If I be a master, where is my fear ? Saith the Lord of hosts unto you, O priests, that despise my name ; and ye say, Wherein have we despised thy name ? Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee ? In that ye say, The table of the Lord is contemptible. Mal. i. 6, 7.

61 Q. What is the reason annexed to the third commandment ?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

If thou wilt not observe to do all the words of this law, then the Lord will make thy plagues wonderful. Deut. xxviii. 58, 59.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings. Mal. ii. 2.

62 Q. Which is the fourth commandment ?

A. The fourth commandment is, Remember the sabbath day to keep it holy : six days shalt thou labour and do all thy work ; but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it.

Exodus xx. 8, 9, 10, 11.

63 Q. What is required in the fourth commandment ?

A. The fourth commandment requireth the keeping

holy to God one whole day in seven, to be a sabbath to himself.

Ye shall keep my sabbaths, and reverence my sanctuary : I am the Lord. Levit. xix. 30.

Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Deut. v. 12.

64 Q. Which day of the seven hath God appointed to be the weekly sabbath ?

A. Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord ; who-soever doth any work in the sabbath day, he shall surely be put to death. Exodus xxxi. 15.

The same day at evening being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John xx. 19.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts xx. 7.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him. 1 Cor. xvi. 1, 2.

I was in the spirit on the Lord's-day. Rev. i. 10.

65 Q. How is the sabbath to be sanctified ?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity and mercy.

Six days shall work be done ; but the seventh day is the sabbath of rest, an holy convocation ; ye shall do no work therein : it is the sabbath of the Lord in all your dwellings. Levit. xxiii. 3.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Isaiah lviii. 13.

A psalm or song for the sabbath day. Psalm xcii. *The title.*

From one sabbath to another shall all flesh come to worship before me, saith the Lord. Isaiah lxvi. 23.

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Matt. xii. 11, 12.

66 Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.

Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, and have hid their eyes from my sabbaths. Ezek. xxii. 26.

And there sat in a window a certain young man named Eutichus, being fallen into a deep sleep; and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. Acts xx. 9.

They have defiled my sanctuary in the same day, and have profaned my sabbaths. Ezek. xxiii. 38.

In those days I saw in Judah some treading wine presses on the sabbath, and bringing in sheaves, and leading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. Then I contended with the nobles of Judah, and said unto them. What evil thing is this that ye do, and profane the sabbath day. Neh. xiii. 15, 17.

Saying, When will the new moon be gone that we may sell corn? And the sabbath, that we may set forth wheat? Amos viii. 5.

67 Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own lawful employments, his challenging a special propriety in a seventh, his own example, and his blessing the sabbath day.

Six days thou shalt work, but on the seventh day thou shalt rest. Exodus xxxiv. 21.

Six days shall work be done, but on the seventh, day there shall be to you an holy day, a sabbath of rest to the Lord. Exodus xxxv. 2.

The children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations. It is a sign between me and the children of Israel for ever: for in six days the Lord made

heaven and earth, and on the seventh day he rested, and was refreshed. Exodus xxi. 16. 17.

And God blessed the seventh day, and sanctified it. Gen. ii. 3.

68 Q. Which is the fifth commandment ?

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Exodus xx. 12.

69 Q. What is required in the fifth commandment ?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Honour all men. Love the brotherhood. Fear God. Honour the king. 1 Peter ii. 17.

Let every soul be subject unto the higher powers. Romans xiii. 1.

Submit yourselves one to another in the fear of God. Wives, submit yourselves unto your husbands, as unto the Lord. Eph. v. 21, 22.

Children, obey your parents in the Lord. Servants, be obedient to them that are your masters according to the flesh ; and ye masters do the same things unto them. Eph. vi. 1, 5, 9.

Husbands, love your wives, and be not bitter against them. Colos. iii. 19.

Be kindly affectionate one to another ; with brotherly love, in honour preferring one another. Rom. xii. 10.

70 Q. What is forbidden in the fifth commandment ?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honour and duty which belongeth to every one in their several places and relations.

If a man have a stubborn and a rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them : Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city : and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. Deut. xxi. 18, 19, 20, 21.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Prov. xxx. 17.

Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing but to love one another. Romans xiii. 7, 8.

71 Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. Eph. vi. 2, 3.

72 Q. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Exodus xx. 13.

73 Q. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

So ought men to love their wives, as their own bodies. For no man ever yet hated his own flesh but nourisheth and cherisheth it. Eph. v. 28, 29.

Skin for skin, yea, all that a man hath will he give for his life. Job ii. 4.

Defend the poor and fatherless; deliver the poor and needy. Psalm lxxxii. 3, 4.

If thou forbear to deliver them that are drawn unto death, and ready to be slain. Prov. xxiv. 11.

74 Q. What is forbidden in the sixth commandment?

A. The commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereto.

Paul cried with a loud voice, saying Do thyself no harm. Acts xvi. 23.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. ix. 6.

75 Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Exodus xx. 14.

76 Q. What is required in the seventh commandment ?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

To avoid fornication, let every man have his own wife, and let every woman have her own husband. 1 Cor. vii. 2.

Flee fornication. 1 Cor. vi. 18.

Flee youthful lusts. 2 Tim. ii. 22.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.

Let your speech be always with grace, seasoned with salt. Col. iv. 6.

While they behold your chaste conversation coupled with fear. 1 Peter iii. 2.

77 Q. What is forbidden in the seventh commandment.

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

I made a covenant with mine eyes; why then should I think upon a maid? Job xxxi. 1.

Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness. Romans xiii. 13.

Fornication and all uncleanness, let it not be once named amongst you. Neither filthiness, nor foolish talking, nor jesting, which are not convenient. Eph. v. 3, 4.

78 Q. Which is the eighth commandment ?

A. The eighth commandment is, Thou shalt not steal.

Exodus xx. 15.

79 Q. What is required in the eighth commandment ?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves, and others.

And now when shall I provide for mine own house? Gen. xxx. 30.

Be thou diligent to know the state of thy flocks, and look well to thy herds. Prov. xxvii. 23.

If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea though he be a stranger. Levit. xxv. 35.

Thou shalt not see thy brother's ox or sheep go astray, and hide thyself from them: thou shalt in any case bring them unto thy brother. In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brothers, which he hath lost, and thou hast found. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again. Deut. xxii. 1, 3, 4.

80 Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth, and outward estate.

If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v. 8.

He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. Prov. xxviii. 19.

Be not amongst wine-bibbers; amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Prov. xxiii. 20, 21.

Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28.

81 Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

Exodus xx. 16.

82 Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness bearing.

Speak ye every man the truth to his neighbour. Zech. viii. 16.

A good name is better than precious ointment. Eccles. vii. 1.

Demetrius hath good report of all men, and of the truth itself, yea, and we also bear record. 3 John 12.

A faithful witness will not lie. A true witness delivereth souls. Prov. xiv. 6, 25.

83 Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Put away lying, speak every man truth with his neighbour. Eph. iv. 25.

The memory of the just is blessed; but the name of the wicked shall rot. Prov. x. 7.

A good name is rather to be chosen than great riches. Prov. xxii. 1.

He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. Psalm xv. 3.

84 Q. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant; nor his ox, nor his ass, nor any thing that is thy neighbour's.

Exodus xx. 17.

85 Q. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Let your conversation be without covetousness; and be content with such things as ye have. Heb. xiii. 5.

Godliness with contentment is great gain. 1 Tim. vi. 6.

Rejoice with them that do rejoice, and weep with them that weep. Rom. xii. 15.

Charity suffereth long, and is kind; charity envieth not; beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. xiii. 4, 7.

86 Q. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer. 1 Cor. x. 10.

Is thine eye evil because I am good? Matt. xx. 15.

Grudge not one against another. James v. 9.

And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. 1 Kings xxi. 4.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. Col. iii. 5.

87 Q. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, or deed.

There is not a just man upon earth, that doeth good, and sinneth not. Eccles. vii. 20.

If we say, that we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.

The tongue can no man tame; it is an unruly evil, full of deadly poison. James iii. 8.

In many things we offend all. James iii. 2.

88 Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Turn thee yet again, and thou shalt see greater abominations that they do. Ezek. viii. 13.

He that delivered me unto thee hath the greater sin. John xix. 11.

There is a sin unto death. 1 John v. 16.

89 Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Eph. v. 8.

The curse of the Lord is in the house of the wicked. Prov. iii. 33. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. Psalm xi. 6.

The fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. *Rev. xxi. 8.*

90 Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Sirs, What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. *Acts xvi. 30, 31.*

And the times of this ignorance God winked at; but now commandeth all men every where to repent. *Acts xvii. 30.*

If thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasure: then shalt thou understand the fear of the Lord; and find the knowledge of God. *Prov. ii. 3, 4, 5.*

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. *Prov. viii. 34, 35.*

91 Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for salvation, as he is freely offered to us in the gospel.

We are not of them who draw back unto perditions, but of them that believe to the saving of the soul. *Heb. x. 39.*

As many as received him to them gave he power to become the sons of God, even to them that believe on his name. *John i. 12.*

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith. *Phil. iii. 9.*

92 Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Then hath God also to the Gentiles granted repentance unto life. *Acts xi. 18.*

When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? *Acts ii. 37.*

Rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after I was turned I repented; and after I was instructed, I smote upon my thigh; I was ashamed yea, even confounded, because I did bear the reproach of my youth. Jer. xxxi. 18, 19.

I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments. Psalm cxix. 59, 60.

93 Q. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, baptism, the Lord's supper, and prayer; all which means are made effectual to the elect for salvation.

Then they that gladly received his word were baptized. And the same day there were added unto them about three thousand souls, and they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. Acts ii. 41, 42.

Those that be planted in the House of the Lord, shall flourish in the courts of our God; they shall bring forth fruit in old age, they shall be fat and flourishing. Psalm xcii. 13, 14.

94 Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners and of building them up in holiness, and comfort, through faith unto salvation.

They read in the book, in the law of God distinctly. Nehem. viii. 8.

The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. Psalm xix. 7.

Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Psalm li. 13.

How shall they believe in him of whom they have not heard? Faith cometh by hearing. Romans x. 14, 17.

I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. 1 Cor. xiv. 3.

I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth. Romans i. 16.

95 Q. How is the word to be read and heard, that it may become effectual to salvation ?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith, and love, lay it up in our heart, and practise it in our lives.

Give attendance to reading. 1 Tim. iv. 13.

We ought to give the more earnest heed to the things which we have heard. Heb. ii. 1.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As new born babes desire the sincere milk of the word, that ye may grow thereby. 1 Pet. ii. 1, 2.

Open thou mine eyes, that I may behold wondrous things out of thy law. Psalm cxix. 18.

The word preached did not profit them, not being mixed with faith in them that heard it. Heb. iv. 2.

They received not the love of the truth, that they might be saved. 2 Thess. ii. 10.

Thy word have I hid in mine heart, that I might not sin against thee. Psalm cxix. 11

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 25.

96 Q. How do baptism and the Lord's supper become effectual means of salvation ?

A. Baptism and the Lord's supper become effectual means of salvation, not for any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in those that by faith receive them.

So then, neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase. 1 Cor. iii. 7.

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. 1 Pet. iii. 21.

I have planted, Apollos watered, but God gave the increase. Cor. iii. 6.

By one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit. 1 Cor. xii. 13.

97 Q. What is baptism ?

A. Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the party bap-

tized a sign of his fellowship with him in his death and burial, and resurrection, of his being ingrafted into him, of remission of sins, and of his giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Romans vi. 3.

Buried with him in baptism, wherein also you are risen with him. Col. ii. 12.

As many of you as have been baptized into Christ have put on Christ. Gal. iii. 27.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Mark i. 4.

And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Romans vi. 4, 5.

98 Q. To whom is baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in and obedience to our Lord Jesus Christ, and to none other.

Then Peter said unto them, Repent and be baptized every one of you. Acts ii. 38.

And were baptized of him in Jordan, confessing their sins. Matt. iii. 6.

He that believeth and is baptized shall be saved. Mark xvi. 16.

When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. Acts viii. 12, 36, 37.

Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Acts x. 47, 48.

99 Q. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither com-

mand nor example in the holy scriptures, or certain consequence from them to baptize such.

And in all things that I have said unto you, be circumspect. Exod. xxiii. 13.

Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

100 Q. How is baptism rightly administered ?

A. Baptism is rightly administered by immersion or dipping the whole body of the party in water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles, and not in sprinkling or pouring of water, or dipping some parts of the body, after the tradition of men.

And Jesus when he was baptized went up straightway out of the water. Matt. iii. 16.

And John also was baptizing in Aenon, near to Salim, because there was much water there, and they came and were baptized. John iii. 23.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 19, 20.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples. John iv. 1, 2.

And they went down both into the water both Philip and the Eunuch ; and he baptized him. And, when they were come up out of the water the Spirit of the Lord caught away Philip. Acts viii. 38, 39.

101 Q. What is the duty of such who are rightly baptized ?

A. It is the duty of such who are rightly baptized, to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments, and ordinances of the Lord blameless.

And the Lord added to the church daily such as should be saved. Acts ii. 47.

And when Saul was come to Jerusalem, he essayed to join himself to the disciples. Acts ix. 26.

Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke i. 6.

102 Q. What is the Lord's supper ?

A. The Lord's supper is an ordinance of the New Testament, instituted by Jesus Christ, wherein by giving and receiving bread and wine, according to his appointment, his death is shewed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

I received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you ; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood ; this do ye, as often as ye drink it, in remembrance of me for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 23, 24, 25, 26.

The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? 1 Cor. x. 16.

103 Q. Who are the proper subjects of this ordinance ?

A. They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works.

They that gladly received his words were baptized ; and they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers. Acts ii. 41, 42.

104 Q. What is required to the worthy receiving of the Lord's supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. xi. 28.

Examine yourselves whether ye be in the faith. 2 Cor. xiii. 5.

If we would judge ourselves, we should not be judged. 1 Cor. xi. 31.

When ye come together in the church, I hear that there be di-

visions among you. This is not to eat the Lord's supper. 1 Cor. xi. 18, 20.

Let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. v. 8.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 29.

105 Q. What is prayer?

A. Prayer is an offering up of our desires to God, by the assistance of the holy Spirit, for things agreeable to his will, in the name of Christ, believing, with confession of our sins, and thankful acknowledgment of his mercies.

Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us. Psalm lxx. 8.

The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. Rom. viii. 26.

He maketh intercession for the saints according to the will of God. Rom. viii. 27.

¶ Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23.

All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

And I prayed unto the Lord my God, and made my confession. Dan. ix. 4.

Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. Philip. iv. 6.

106 Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that prayer which Christ taught his disciples, commonly called, The Lord's Prayer.

Lord teach us to pray. Luke xi. 1.

All scripture is given by inspiration of God, and is profitable unto all good works. 2 Tim. iii. 16, 17.

If we ask any thing according to his will he heareth us. 1 John v. 14.

After this manner therefore pray ye. Matt. vi. 9.

107 Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is, Our Father which art in heaven, teacheth us to draw near

to God with all holy reverence and confidence, as children to a father able and ready to help us, and that we should pray with and for others.

Matthew vi. 9.

For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba, Father. Rom. viii. 15.

If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. vii. 11.

Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. Acts xii. 5.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority. 1 Tim. ii. 1, 2.

108 Q. What do we pray for in the first petition?

A. In the first petition, which is, Hallowed be thy name, we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

1.

Matthew vi. 9.

God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God, let all the people praise thee. Psalm lxvii. 1, 2, 3.

That men may know, that thou whose name alone is JEHOVAH, art the Most High over all the earth. Psalm lxxxi. 18.

For of him, and through him, and to him are all things to whom be glory for ever. Amen. Rom. xi. 36.

109 Q. What do we pray for in the second petition?

A. In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Matthew vi. 10.

Let God arise, let his enemies be scattered; let them also that hate him flee before him. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them. Psalm lxviii. 1, 18.

Do good in thy good pleasure unto Zion. Psalm li. 18.

My heart's desire and prayer to God for Israel is, that they might be saved. Rom. x. 1.

Finally, brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you. 2 Thess. iii. 1.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. John xvi. 20, 21.

He which testifieth these things saith; Surely I come quickly. Amen. Even so, come Lord Jesus. Rev. xxii. 20.

110 Q. What do we pray for in the third petition?

A. In the third petition, which is, Thy will be done on earth as it is in heaven, we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Matthew vi. 10.

Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies. Psalm cxix. 34, 35, 36.

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. Luke xxi. 42.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done. Acts xxi. 14.

Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word: bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Psalm ciii. 20, 21.

111 Q. What do we pray for in the fourth petition?

A. In the fourth petition, which is, Give us this day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Matthew vi. 11.

Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me. Prov. xxx. 8.

And ye shall serve the Lord your God, and he shall bless thy bread and thy water. Exodus xxiii. 25.

Every creature of God is good and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. 1 Tim. iv. 4, 5.

112 Q. What do we pray for in the fifth petition?

A. In the fifth petition, which is, And forgive us our debts as we forgive our debtors, we pray that God for Christ's sake would freely pardon all our sins, which

we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Matthew vi. 12.

Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Psalm li. 1, 2, 7.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matt. vi. 14.

And forgive us our sins, for we also forgive every one that is indebted to us. Luke xi. 4.

113 Q. What do we pray for in the sixth petition ?

A. In the sixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted

Matthew vi. 13.

Watch and pray that ye enter not into temptation. Matt. xxvi. 41.

Keep back thy servant also from presumptuous sins, let them not have dominion over me. Psalm xix. 13.

There was given to me a thorn in the flesh, the messenger of Satan to buffet me, for this thing I besought the Lord thrice, that it might depart from me. 2 Cor. xii. 7, 8.

There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that we may be able to bear it. 1 Cor. x. 13.

114 Q. What doth the conclusion of the Lord's prayer teach ?

A. The conclusion of the Lord's prayer, which is, For thine is the kingdom, and the power, and the glory, for ever, Amen, teacheth us to take our encouragement in prayer from God only, and in our prayer to praise him, ascribing kingdom, power and glory to him, and in testimony of our desire and assurance to be heard, we say Amen.

Matthew vi. 13.

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. O my God, incline thine ear, and hear; open thine eyes, and behold our deso-

lation; and the city which is called by thy name : for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear : O Lord, forgive ; O Lord, hearken and do, defer not, for thine own sake, O my God : for thy city and thy people are called by thy name. Dan. ix. 4, 9, 18, 19.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Now, therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. xxix. 11, 13.

How shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou savest? 1 Cor. xiv. 16.

He which testifieth these things, saith, Surely I come quickly, Amen. Even so, come, Lord JESUS. Rev. xxii. 20.

F I N I S

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A
BRIEF MEMOIR
OF
MRS. ANN THOMAS,
Late of Salkiyá, near Calcutta,
WHO DIED JUNE 11, 1833.



Mrs. ANN THOMAS, the subject of the following brief memoir, was born in Market Drayton, Shropshire, in June, 1802. Her parents, Mr. and Mrs. EDWARD and ESTHER POOLE, were both truly and eminently pious. They were brought, like their amiable daughter, while young in years, to the knowledge of the truth as it is in Jesus, and through a protracted life, were enabled to adorn their Christian profession by a conversation becoming the Gospel, exemplifying the power of religion, and enjoying a large portion of its consolations. This, indeed, is still the case with Mrs. Poole. When Mr. Poole was first brought to feel the worth of religion, a truly evangelical ministry was rarely to be met with in that part of the country; hence he was in the habit of travelling, on the Lord's day, from ten to twenty miles, for the purpose of attending the means of grace, and enjoying the benefit of Christian fellowship. Love to the Redeemer and a concern for the salvation of his fellow-men led him at length to devise means to introduce the waters of life into his native town, an object he was in a great measure instrumental in accomplishing, though not without considerable

opposition from some of his townsmen. He lived to see the cause of Christ triumphant, its enemies silenced, and a Christian church raised in connection with the Independent denomination, of which he became a member, and subsequently a deacon. After "looking for the mercy of God unto eternal life, through our Lord Jesus Christ," for probably more than 50 years, he died August 22nd, 1824, being about 75 years of age. Mrs. Poole, who was several years younger than he, is still living.

Being themselves the subjects of true religion, and deeply impressed with a sense of its paramount importance to the welfare of those committed to their charge, they were anxious to train up their numerous family of eight sons and three daughters, "in the nurture and admonition of the Lord;" and though their endeavours have not hitherto been succeeded nor their prayers answered to the extent they ardently desired, neither the one nor the other have been altogether in vain. Besides some hopeful appearances in one or two of the other branches of the family, their deceased daughter profited by them on earth, and is now, in answer to those prayers, and in some measure, as the result of those endeavours for her spiritual and eternal good, bowing before the throne of God, and adoring the riches of that grace which made her "meet for the inheritance of the saints in light." That grace operated through various means, among which must doubtless be reckoned the instructions, warnings, cautions, entreaties, prayers, and tears of her pious parents, who with trembling anxiety watched over her, and earnestly prayed for her conversion and salvation. In this, however, she was not singular, their other children enjoyed the same advantages; may another day prove that by each they have been duly appreciated and rightly improved, or if hitherto neglected by any, may the God of the parents give "repentance unto life," that thus the prayers and tears of the parents may not rise in judgment to condemn the children, while those who

once so tenderly loved them, instead of rejoicing in their salvation, calmly acquiesce in the sentence which shall pronounce them "accursed."

Mrs. THOMAS was at a very early period of her life the subject of serious impressions, and, as is often the case under similar circumstances, her conversion was a gradual work, so that it would be difficult, if not impossible, to say *when* it took place. Indeed she herself could not tell, as she more than once affirmed when conversing on the subject. Still there was a time when she was conscious to herself of not having experienced that change without which, the highest authority has assured us, "no man shall see the Lord;" there was a period too, when she desired and sought after this change, with the earnestness and importunity of one who feels something of its unutterable importance; as there subsequently was, when she indulged the hope that she had "passed from death unto life," and felt that she loved the Redeemer and could trust her all in his hands. When the divine spark, the regenerating principle, was first communicated, is known only to Him from whom it came; but, though at a much earlier period many serious impressions were made, and holy desires were excited in her mind, which led her to read and hear the Word with much attention and earnestness, and to address the throne of Mercy for converting grace, it was not until the latter end of 1817, or the beginning of 1818, when she was little more than fifteen years of age, that the work assumed a fixed character, and she became decided for God. Among the means sanctified to the bringing about of this pleasing change, family trials, personal affliction, the written word, and attendance on the ordinances of the Gospel, may be mentioned as the chief. To this subject the following extract from a letter written by her in the month of May, 1818, refers, and which is here inserted not only as illustrative of the exercises of her mind, but as suggesting the proper method to be pursued by persons similarly circumstanced:—"I am happy to find

that your thoughts are employed upon heavenly subjects, and that you find more real enjoyment in conversing on them, than in the vain and trifling conversation of the world, which I hope I can say, I do now more than ever I did. I have reason to bless God that I came back from B—— this last time. I hope it has been the means of making me more alive to Christ, and more dead to the world; for, I can assure you, we have had very severe trials to encounter: well, I thought, there is no help in man, and I must look above all perishable objects for support and comfort; and I began to search my Bible, to see if I could find any thing there. I found many precious promises for the children of God, but durst not apply them to myself, as I felt I was such a sinner, that I had a heart prone to evil, and that continually, and that I was not living in that nearness to God I ought. But I hope I was enabled to pray that I might have my heart set right with God, and my sins washed away in that blood which was spilt on Calvary for poor sinners, such as I felt myself to be. And when my mind was thus perplexed that text, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest,’ came very forcibly to my mind. I thought I could take some encouragement from those words, and hope I was enabled to roll my burden upon Him. But, oh, I want more faith to trust Him; more love to Jesus. O this cold heart, how dead it is!

‘I want that grace which flows from thee,
That quickens all things where it flows,
And makes a wretched thorn like me,
Bloom as the myrtle or the rose.’”

Shortly after the date of the preceding, she was brought apparently near to the eternal world by affliction; it pleased the Lord however to raise her up again, on which occasion, addressing the same friend, she says:—“O what must I have done when upon the point of eternity, as I thought myself, had I not had a hope beyond the grave. I hope I can say I felt Jesus precious to my soul, and that I could trust and rely upon Him. Well, I hope we shall both be more and more earnest

at a throne of grace ; for with constant prayer we have nothing to fear from the temptations of the world, the flesh, or the devil. God will bring us through them, and save us in the midst of perils. If we consider the common condition of human life, and the evils and misfortunes to which we are daily exposed, we have need to bless God every moment of our lives for sparing us ; and to beg of him that when the day of trial comes, and come it must sooner or later to all, we may be prepared to endure the shock with Christian fortitude. What a treasure does the religious man possess in this, that when every thing else fails him, he has God for his refuge ; and can look to a world where he is sure, through Jesus Christ, that he will not be disappointed."

Having thus obtained mercy and a good hope through grace, she was anxious to evince her love to the Saviour by a public profession of his name, and a practical regard to the ordinances of the Gospel. She was accordingly baptized by my Father on a profession of faith in the Lord Jesus Christ, on Lord's day, the 11th October, 1818, and the same day was received into the Church*. From that period to the moment of her death she was enabled to maintain an unsullied profession, and to adorn it with a holy life and conversation. On several occasions she was called to pass through the waters of affliction, and to undergo sufferings of no ordinary character : she however found the promise verified, "As thy day, thy strength shall be." Hence she was enabled to bear her trials with much fortitude and resignation to the Divine will. Among her severest afflictions was the loss of her beloved parent in 1824. How she felt on this trying occasion may be gathered from the following extracts from a letter written immediately after that event.

"How shall I begin this letter ? what language shall I use to express the feelings of my mind ? I have news to inform you of, but which you are in some measure prepared to receive—the death of a near and dear relative, no less than a dear and honoured father. You

* The first Baptist Church in Broseley, Shropshire.

can better imagine, than I describe, my feelings on this solemn occasion. Oh! how solemn is a death-bed scene! Never did I witness such a scene before, as I have done this week. My dear father, labouring in the arms of death, four days and four nights in the most extreme agony, and the last two, not able to speak. But never was affliction borne with greater patience. I believe he enjoyed great peace of mind to the last, although he suffered so much in body.—The last sentence I heard distinctly, was in answer to the Rev. Mr. Richards, (his Pastor,) who asked him how his soul was: he very quickly replied, ‘My soul is safe in the hands of Him who is able to keep it against that day.’—This morning, at $\frac{1}{4}$ past 3 o’clock, his happy spirit was released from its prison of clay, to take possession of its heavenly inheritance. The Sabbath was his delight, and he has now entered on that Sabbath that shall never end, and is in the midst of that company that shall never separate. He appeared to be dying from the time he was taken ill on Wednesday, until he drew his last breath this morning. The river was very deep, and few ever suffered more in passing the ‘swellings of Jordan.’ He was in convulsions the whole of Saturday, and until within an hour of his death, when he became gradually easy, and went off the same as falling asleep. I never left him a quarter of an hour together after he was taken ill, excepting when I lay down to rest a little. I have been up part of two nights and the whole of the other two.—I saw him draw the last breath;—I heard him fetch the last sigh. Oh! how it rent my heart.—His sighs and groans are continually in my ears, to my thinking, now.—We were praying the whole time for his release, but for all that, I could scarcely bear the thought of parting. The Lord has been very kind to us in supporting our minds during the trial. My mother feels it very much, but we are all thankful he is released from his sufferings, for we are well assured, he is now where ‘sickness and sorrow, pain and death, are felt and feared no more.’ Our house appears very

gloomy; I can hardly think of any thing but death. Oh ! that when I come to lay down my mortal tabernacle my mind may be equally serene and tranquil with that of my dear father."

This prayer, it will be seen was heard, and the wish fully realized. From the foregoing extract some idea may be formed of her filial piety, which was of the purest and most elevated character; nor was she less distinguished by her love to her brothers and sisters, and her concern for their eternal welfare; for their conversion, with many tears, she times without number presented her earnest prayers to the God of heaven. At one time she entered into an engagement with a Christian friend to set apart a particular portion of time to pray for this especial object, and though after the lapse of some months that practice was discontinued, she never ceased to pray "that they might be saved:" thus, for them many prayers have been lodged in heaven, by both parents and sister, and as God is the hearer of prayer, surely the hope may be indulged that, as he excited them to pray, he will sooner or later answer their prayers, and bring those on whose behalf they were presented, to the saving knowledge of himself on earth, and the enjoyment of everlasting blessedness in heaven: then those that sowed, and they that reap, will rejoice together.

It was not, however, for kindred alone that the subject of this memoir laboured and prayed: she was a number of years actively employed as a Sunday School Teacher, and also as a Distributor of Tracts. In these exercises, as well as in visiting the abodes of affliction and misery, she took great delight, from the hope that thereby she might be instrumental in promoting the glory of God and the best interests of her fellow creatures. Nor was she without pleasing evidence of positive good of the very highest order, resulting from her unostentatious exertions. As a distributor of Tracts, she had the high satisfaction of seeing the Sabbath-breaker and the profane, by whom she and her tracts

were at first treated in a very contemptuous manner, become the conscientious observer of that sacred day of rest, constant in attendance on the public worship of God, grateful for the attention she had bestowed on him, and, so far as human observation could ascertain, the sincere and humble follower of the Lord Jesus Christ.

On the 17th of May, 1826, after an uninterrupted acquaintance of more than nine years' duration, she was united in marriage, with him who now mourns her loss, and after paying a parting visit to her friends in the country, and otherwise preparing for the voyage, she left London for Deal on the 19th of June, and on the following day, embarked on board the *Florentia* for India. For full two months, during the first part of the voyage, she was a very great sufferer, and was so exceedingly reduced by constant sickness that her life was almost despaired of, and it seemed highly probable, she would not survive the passage; but the Lord was pleased to spare her a little longer, and on the 22nd of October, she arrived in Calcutta, in a better state of health than when she left England.

Passing by the intermediate events of her life, we shall now contemplate her at its close, in the prospect of death, and near approach to the eternal world.

For the last year and a half, or two years, her health considerably declined, and a severe domestic affliction, inducing necessarily great fatigue, added to the causes of apprehension regarding her. For several months previous to her last confinement, she had an impression that she should not survive that event; and repeatedly expressed herself to that effect in conversation: latterly her mind became more cheerful and composed, though not without a foreboding of the kind just mentioned. On Friday the 24th of May, she was made the living and joyful mother of her fourth child. This was to her an unexpected mercy, and, filled with a sense of gratitude, she shortly after requested the writer to unite in an offering of praise and thanksgiving for the benefit bestowed. This apparent deliverance from what she

had forboded, seemed to fill her with surprise at the goodness of the Lord ; hence immediately after uniting in the sacred acts of praise and prayer, she remarked to a kind friend who attended her, how peculiarly suited to her case was the expression in the psalm which had been read, " Who redeemeth thy life from destruction." For some days she appeared to be doing well, and sanguine hopes were entertained of her speedy restoration ; but towards the end of the next week she complained of great debility, and expressed it as her conviction, that instead of regaining, she was really losing strength. This circumstance recalled her former forebodings to mind, and caused her once or twice to intimate that she might not recover.

During the forenoon of Monday, the 10th from her confinement, she complained of considerable indisposition, being suddenly taken with a sick and trembling sensation, which at one time seemed to threaten immediate dissolution. When she first mentioned this circumstance, there was a good deal of anxiety depicted on her countenance, and there is reason to conclude, from an observation she made on the day of her death, that she looked upon what she then felt as premonitory of that event. Indeed, death may be said to have now marked her for his own, and she was brought to contemplate that last enemy under new and untried circumstances :—to view him near, and feel his hand upon her. And if in addition to the all-important question of her own acceptance, her mind was led to survey her four lovely babes, and contemplating the future, to view them deprived, in the event of her removal, of a mother's care and love ; and if this scene, and the natural fondness of a parent, made her feel the pang unutterable, and caused her to recoil from the prospect before her, who could wonder, much less blame ? Certain it is that on this and some following days, her children lay near her heart, and occasioned many anxious thoughts ; and hard was the struggle with maternal feelings, ere she could fully resign those she held so dear. This, however, grace subsequently enabled her to do entirely.

For the next three or four days the symptoms were on the whole mild and encouraging; but whatever hopes were entertained by those around her, she repeatedly intimated an impression that she should not recover. In reply to inquiries as to the state of her mind, she complained of much darkness, said "she felt herself a great sinner, and feared she had never truly loved Christ:" when reminded of his gracious invitations and faithfulness, she replied, "Yes, I know he is faithful, and will cast out none that come to him, but I fear I never did come to him; my desire is to do so, and I do hope he will yet accept me; but I feel myself so unworthy, I have been such an unprofitable servant." She was much in prayer, that the Lord would again reveal himself unto her soul, and enable her to lay hold on the hope of the Gospel. Her desires towards Christ were ardent and strong; she longed to *feel* his love, and to behold his face in righteousness. As to the question of life or death she seemed perfectly resigned to the will of God; her anxious prayer was, that he would give her a token for good, ere he removed her out of the world, if such was his pleasure; and enable her to live more entirely to his glory, should he be pleased to raise her up again.

On Saturday, June 8th, she seemed more exhausted than usual, so as to excite considerable anxiety for the event; and she still complained that her mind was dark, and that she could not satisfactorily see her interest in Christ, though her hope was in him alone. She was thirsting for the waters of life, and cleaving to the cross as her only refuge; but she had not that sense of pardon and acceptance with God, she had often experienced through believing; nor that peace and joy which the presence of Christ and the witness of the Spirit impart to the soul. In the course of the day several hymns were read to her, into the import of which she entered with much feeling, particularly the 169th and the 313th of Dr. Rippon's Selection, dwelling with peculiar emphasis on the lines with which most of the verses of the latter close,—

" Turn and look upon me, Lord,
And break my heart of stone."

While the last verse completely melted her.

" Look, as when thy pitying eye
Was closed that we might live ;
' Father, (at the point to die
My Saviour gasp'd,) forgive !'
Surely with that dying word,
He turns, and looks, and cries, ' Tis done !'
O my loving, bleeding Lord,
This breaks my heart of stone."

The next day she was apparently much better, and sanguine but delusive hopes were entertained of her recovery. As night approached, all these pleasing expectations vanished ; she became worse, and spent a restless night. The following morning she seemed somewhat better, and her mind was in a more comfortable state. A large portion of the past sleepless night had been spent in earnest prayer, and she was now enabled in some measure to lay hold on the promises of God in the word. During the day she suffered much from cold perspiration, and several times inquired to what it was owing, and what it could mean, evidently regarding it herself as the precursor of death.

A kind friend who called to see her on the evening of this day, has furnished me with the following observations relative to the state of her mind.

" You are aware that I was with her but a very short time, (a circumstance I most deeply regret ;) and when we were alone, I remarked that ' It is a great comfort to think that all our afflictions are sent by a gracious Father.' ' Yes,' she replied, ' and Christ'—I could not catch the rest, she spoke so very feebly. ' He knows our frame,' I observed ; ' he is touched with a feeling of our infirmities, and he will not afflict us more than he will enable us to bear.'—' Yes,' she added, '*He knows our frame*: he knows what temptations we are exposed to, and I trust I am willing to leave all in his hands, and to live or die'—then her voice became so faint that I could not distinctly hear the words, but I

could perceive she was in a sweetly resigned and heavenly frame of mind. I shall never forget the affectionate earnestness with which she said to me, as I was about leaving the room, 'My very dear Mrs. Sykes, pray for me,—remember me in your prayers.'—I was much affected, and remarked that she had an all-prevailing intercessor, and one that ever lives to intercede for his people; she said 'Yes,' with peculiar emphasis, and seemed rejoicing in the delightful thought. I then took my leave, but ah! little did I think it would be a last farewell."

About 11 she fell asleep, and slept till 1, after which she slept no more until she fell asleep in Jesus the next evening. Her waking hours were however occupied in communion with God. She wrestled with him in prayer, and he graciously heard the voice of her supplication, and appeared to dispel the darkness which had so long overcast her mind. A sweet peace now filled her soul, and she could testify of the faithfulness and loving kindness of the Lord. On approaching her in the morning, a delightful and holy composure was observable in her countenance, and apparent in every word she uttered; on asking how she felt, she replied, "Comfortable, I do hope the Lord will be gracious to me. . . I have been earnestly praying that he would accept me in the Beloved, and I trust he has heard me: I can say, 'He loved me, and gave himself for me.'"

As to bodily health she seemed much better than on the preceding day, and a medical friend, who called in, spoke of her being taken on the river; in allusion to which she shortly after observed to a friend, "Dr. C. spoke about my being removed on the river, but ah! I think I shall be removed but once more."—Every thing went on favorably until about $\frac{1}{2}$ past 10 o'clock, when a sudden and fatal change took place. Up to this moment the writer had hoped, and almost believed she would recover; it was now apparent that without a speedy change, which there was no reason to expect, this would be impossible, and death must ensue; nothing

therefore remained but to inform her of her situation, ascertain more fully the state of her mind, administer the consolations of religion, and wait the event. This I at once resolved to do, and, taking my station beside her, inquired how she felt in her mind: she replied, "Comfortable." "Do you feel," I inquired, "that you can and do trust fully and entirely in Christ?" She answered, "Yes, I *do* trust in him." "Do you experience his love, and feel that you love Him?" With peculiar emotions she replied, "Yes, I do love him." "Do you feel any desire to depart to be with Christ? do you desire to see Him face to face, to be near and enjoy Him?" With much feeling she replied, "Yes, I do desire His presence, I do wish to be near Him." Her countenance brightened during this conversation, and was a pleasing index of the peace and joy she then experienced. I then asked, "Could you feel any satisfaction in the thought of *now* going to be with the Lord, should it be his pleasure *now* to call you to himself?" "Why," she replied, "I hope I should be reconciled to his will, should he be pleased *now* to take me but," said she, looking earnestly at me, "do you think my death so near, and that I shall not recover? do you think I shall *now* die? Tell me, do tell me." I replied, "I do think, my dear, that is your happiness; the Lord whom you love is, I think, about to take you to himself." "Well," she observed with great earnestness, "if that be the case, I must be prepared;" and raising her eyes towards heaven, she presented a most fervent and appropriate prayer, and in the exercise of a living faith, committed herself to God. Among the expressions she used were the following: "If it be thy will, O thou blessed God, now to take me to thyself, thy will be done. Prepare me for my change—wash me in the blood of Christ,—clothe me in his righteousness, and accept me in the Beloved. I have no other hope, no other trust*." Shortly after, turning to me, she inquired,

* During this conversation I could not repress the painful emotions I felt, or refrain from weeping; all present wept too,

"But what makes you think I shall die? why do you think I shall not recover? what change do you see in me, that makes you think so? I perceive none in myself." Not caring to say what change had taken place, I merely replied, "The Lord can, I know, raise you up again if he see fit, but I think he is about to do better by you." "Well," she observed, "if it be so, His will be done." She subsequently referred to the peculiar sensations she had experienced on the preceding Monday week, and said, "From that time I gave up all hopes of recovery."

During the foregoing conversation, there was not the least symptom of fear or alarm; her mind was tranquil, and she spoke with the utmost composure, though with much feeling. There was, as indeed there had been through the whole period of her illness, a seriousness, which indicated a vivid perception of the nature of her situation; but there were also, the "peace that passeth all understanding," arising from a sense of pardon and acceptance, a holy resignation to the will of God concerning her, and a cheering expectation of eternal glory. She had been desirous of living a while longer on earth, and so long as those about her thought she would recover, she was willing to admit the idea that she might, though her own impressions were that she should not. Now she was willing to depart, and from the moment she was informed her death was probably near,

but of this she seemed to take little or no notice, at least it did not appear to disturb her. She felt the unutterable importance of her situation, and seemed in realizing it to be effectually raised above all surrounding objects. While I conversed with her on the subject of the change she was about to experience, and when she addressed, in the language of prayer, her Heavenly Father, her countenance became peculiarly radiant—her eyes glistened—her entire soul was taken up with the subject; and while she manifested a most delightful acquiescence in the will of God, she also evinced an ardour of devotion peculiarly and pleasingly intense. "I have often thought that her feelings and conduct on this occasion were strikingly illustrative of the parable of the virgins who arose and trimmed their lamps. 'If that be the case, if the Lord is about to call me to himself, I must be prepared,' said she, and immediately made a fresh surrender of herself to her Heavenly Father. Well might Balaam say, 'Let me die the death of the righteous.'"

she let go the slight remaining hold she had on earth, and fixed it firm on heaven. The concerns of that world towards which she was fast hastening, and for which divine grace had so evidently prepared her, now fully, and delightfully, and almost exclusively, occupied her thoughts. She knew in whom she had believed and felt a sweet assurance that she was going to be with Jesus, who loved her and gave himself for her.

On my retiring for a few minutes, a kind friend presented one of the children* for her to kiss; but unable to bear the sight, she turned her head and wept, at the same time praying most fervently that the "Lord would have mercy on all her children, keep them from the evil of the world, and make them plants of his own right hand planting in the house of the Lord." On my return I read at her request, several portions of scripture, selecting for this purpose passages from 2 Cor. iv. and v.: 1 Pet. i. and ii. and Rev. i.; also a few hymns considered suitable to her circumstances, as "Guide me, O thou great Jehovah;" "Come, Lord, and warm each languid heart;" "On Jordan's stormy banks I stand;" and "The everlasting song," in Dr. Rippon's Selection; prayer was then offered on her behalf. Into these exercises she entered with great feeling, repeating and dwelling with holy delight on the words of promise, and drawing from them consolation and support—for which, and the other mercies she enjoyed, she expressed the liveliest gratitude. She was now desired to compose herself to sleep, and she tried to do so, but slept not; whenever I approached her, though her eyes were closed, I observed her lips moving, and on going sufficiently near, I invariably found her engaged in holy exercises, as prayer, praise, contemplation on heavenly objects, or repeating hymns or texts of Scripture. Of the latter, passages like the following were often on her lips; "accepted in the Beloved;—who hath loved us and washed us from our sins in his blood;—who loved

* William, who was then not quite two years old.

me and gave himself for me." Of the former, the following beautiful verses occur to mind :

" I'll speak the honours of thy name
 With my last labouring breath ;
 And dying, clasp thee in my arms—
 The antidote of death."
 " But when this lisping, stammering tongue
 Lies silent in the grave,
 Then in a nobler, sweeter song,
 I'll sing thy power to save."

The following lines she also repeated with much feeling and delight.

" When we appear in yonder cloud
 With all the favoured throng,
 Then will we sing more sweet, more loud,
 And Christ shall be our song."

While in health she highly prized and diligently improved the public means of grace, and now that she lay on her dying pillow repeatedly referred to them with feelings indicative of the high value she put upon them, and in a very solemn manner said, "*Tell them that neglect the means of grace that they will repent of it.*" In the course of the day she was asked if she had any particular wish she would like to mention. She inquired, " About what ?" It was replied, " Concerning your children, or friends." This was a subject too painful for her, and bursting into tears at the mention of her children, she replied, " Why, I should like to know where they will be, I do wish to know with whom they will be." Perceiving how much the question had discomposed her, I said, " Well, never mind, leave them with me and in the Lord's hands." This she was enabled to do, and immediately regained her wonted tranquillity, which she retained to the very last, though her affection and solicitude for those she was about to leave suffered no abatement. Hence at one time on my going near her, she gave me her hand, and with peculiar tenderness, combined with the utmost composure and resignation to the divine will, said, " I did think to spend a few more years with you, but the Lord determines otherwise, and his will be done ;" and

at another time she observed, "I have been thinking about taking you to heaven with me; I wish I could take you all with me." To part was painful, but to die she knew would be gain, and she now felt a desire to depart to be with Christ. "I know," she observed, "he is faithful to his promise; he has said he will cast out none that come to him, and he will not cast *me* out. Jesus is the friend of sinners, and he is *my* friend."

About $\frac{1}{2}$ past 3 P. M. her kind medical attendant called in, but her case was now beyond the reach of the healing art; at this he expressed his regret, but seemed deeply interested in the happy state of her mind. The tide of life was fast ebbing; but, though occasionally incoherent and wandering, she was fully conscious of her situation, and filled with devotional feelings: though greatly exhausted she continued to speak of divine things; and when most incoherent, it was easy to perceive that these things engrossed her attention, and imparted to her pleasures of the most refined and elevated character. He in whom she had believed did not fail her in the trying hour. His love she felt, and when she could scarcely articulate she spoke of his preciousness, saying, "It is better to have Christ in the heart, than to have all the luxuries in the world." The perfect consciousness she displayed as to her situation on the verge of eternity; her resignation to the divine will, and triumph over the fear of death; the composure and satisfaction with which she contemplated the realities of the eternal world, and realized the prospect of entering into the immediate presence of her God and Saviour, were obvious to every one, and deeply interesting, prompting the prayer, "*Let me die the death of the righteous.*" She continued more or less sensible until a short time before her death, at 29 minutes past 6 o'clock, when, in the gentlest manner possible, she breathed her soul into the hands of her Redeemer. The next morning her remains were conveyed to the Salkiyá burial-ground, and there deposited to await the resurrection of the just.

Thus died this friend of Jesus at the early age of 31, wanting one week ; she had been nearly 15 years under a consistent profession of religion, and for 16 or 17 years had experienced its sanctifying and cheering influence on her heart. She left four children to mourn her loss, but an allwise though mysterious Providence shortly after called the youngest to a better world, there to join the glorified spirit of her parent in a song of praise unto him that loved them, and redeemed them by his blood.

At the head of the grave a plain Monument has since been erected with a tablet bearing the following inscription.

In Memory

OF

MRS. ANN THOMAS,

BELOVED WIFE OF

REV. J. THOMAS, MISSIONARY,

WHO DIED JUNE 11, 1833.

Aged 31 years.

ALSO

Of Esther, her Infant Daughter,

WHO DIED SEPT. 12, 1833.

Aged 3 months and 18 days.

Hail Glorious Gospel ; Heavenly Light, whereby
We live with comfort and with comfort die.

Reflections on the foregoing narrative.

1. Does not this brief memoir exhibit in a strong light the power and worth of real religion, especially in the near prospect of death and the eternal world? It was religion, be it remembered, which prepared the departed for that solemn scene. It was religion which so wonderfully supported her mind in the immediate prospect of eternity. It was religion that deprived death of all its terrors, and transformed that dread messenger into an angel of light—and made her “more than conqueror through the blood of the lamb.” But,

2. Does not the experience of the departed suggest to every one that hears this relation of it, the *desireableness* of possessing “like precious faith;”—of being vitally united to the Lord Jesus Christ, interested in his atoning sacrifice, and dying (for all must die) as she died, supported by the same hopes and cheered by the same prospects? And if these things are felt to be desirable, ought they not to be sought with an earnestness proportioned to their worth and importance? For unless they be sought with a fixed determination to obtain them, or die in the attempt, it is vain to expect they will ever be enjoyed. Shall we be careful, yea anxious for the support of the body, the preservation or restoration of health, and protection from harm, and neglect our souls? be all alive to the trifles of time, and negligent of the momentous concerns of eternity? Let each one ask himself, that as he must die, how he would like to die, when the time comes? or how he is likely to die should death find him in his present state? In other words, let him ask, “Am I prepared to die? are my sins forgiven? is my soul renewed, and am I habitually living a life of faith on the Son of God, and of holy obedience to his revealed will. If, on examination, he discover reason to believe himself at present unprepared for the solemn scenes before him, let him at once apply to God in Christ, to give him his holy Spirit to produce the meetness required? Can it be deemed wise or safe, in a case of

such unutterable importance, and when sickness, disease and death prevail around, and the present hour may be the last, to delay such application? What if the summons come, and put a period to his probationary term ere this great work is done! He must then lie down in sorrow with the bitter reflection, "Procrastination has been my ruin." Improve, then, the *present* moment; time lost can never be recalled. *Behold now is the accepted time; behold now is the day of salvation.*

J. THOMAS.

THE DOCTRINE
OF
TRANSUBSTANTIATION
AND OF
THE MASS,
SHOWN TO BE
UNSCRIPTURAL AND CONTRADICTORY TO REASON.

I speak as unto wise men, judge ye what I say."—PAUL.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS.

1844.

P R E F A C E.

THE adherents of the Papacy are bestirring themselves, and vigorously applying all their energies and resources in disseminating their principles, and gaining over proselytes to their cause. India, but Calcutta in particular, has within a few years been visited by a number of Jesuits—a class of men, as all history testifies, who will not hesitate to use any, or every means, to accomplish their ends. Though Calcutta be the principal point from which they have commenced a vigorous attack upon Protestantism and Bible Christianity, their efforts are not confined to the Metropolis. Their emissaries are to be found in our hospitals, and in our jails, among our native Christians, and in our military stations. In the Mofussil they are not idle; they have insinuated themselves into private families, spread religious dissension in the barrack-room, and caused contentions among those who heretofore were living in peace and quietness.

From one of these stations, the following note was received by the Editor of the *Calcutta Christian Advocate* :—

A QUERY.

To the Editor of the Calcutta Christian Advocate.

SIR,—I shall feel obliged by your giving the following question a place in your valuable paper :—

“ Why is the consecrated Bread and Wine not in verity and truth the real body and blood of Christ? Is it impossible for Jesus (who fed thousands with a few loaves and fishes, turned water into wine, raised the dead, and performed cures by his word or touch), to have converted the bread and wine at the last Supper into his own *flesh and blood*; and after commanding his disciples to do likewise (and who also received power from the Holy Ghost), why does not Bread and Wine, by their consecration, or that of ministers their successors, become likewise the real flesh and blood of Christ?”

Yours,
AN ENQUIRER.

In reply to the inquiry of our respectable and sincere correspondent, the following remarks were written on the doctrine of Transubstantiation and the Mass.

The articles on this subject which appeared in the Advocate, are now reprinted in the form of a Pamphlet, with a view to enable such of our Christian readers as are not sufficiently conversant with the dangerous doctrines of Popery, to resist the attempts of the Man of Sin. All we require from Papists themselves, if any such should read this tract, is a patient and candid hearing, with an honest determination to follow, by the blessing of God, truth wherever they find it. "We speak as to wise men, judge ye what we say."

. TRANSUBSTANTIATION.

PART I.

TRANSUBSTANTIATION CONTRARY TO SCRIPTURE.

At a time like the present, when Popery is lifting up its head on high, and when its emissaries are busy, by every means fair or foul, in gaining over proselytes to their party, Bible Christians ought to be well instructed in the subjects in dispute between themselves and Roman Catholics ; that they may be prepared to repell as well the insidious efforts, as the open attacks of the Man of Sin, in whatever form he may appear. Transubstantiation is one of the bulwarks of the Papal system. It has no foundation either in Scripture or reason ; it is supported only by the assumed infallibility of the Romish Church. There are not a few intelligent Roman Catholics who would get rid of it, if they could, but it is so distinctly taught in their formularies, by the bulls of Popes, and especially by the council of Trent, that it is impossible to explain it away : they must receive it in all its nakedness and literality, otherwise they are, according to their Church, exposed to eternal condemnation. The doctrine is so opposed to common sense, that were it not for the most indubitable evidences to the contrary, we should doubt that any man could believe it. That the priest has the delegated power to change the substance of the *bread* used in the Eucharist, into *flesh*—that the piece of *bread* which the papist sees, tastes, smells, and handles, is not *bread*, but the real *body*, *soul* and *divinity* of Christ, are incongruities so astonishing, as in the view of common sense not to require a serious refutation. According to this doctrine, the Roman Catholic swallows his Maker, receives into his stomach not

bread, but the *body* of Christ, which by deglutition, and digestion becomes parts of his own body! Such is the doctrine of the Eucharist as held by the Church of Rome, and such are the legitimate consequences which flow from it. This we shall proceed to prove. *So difficult do Papi-ts find the task of replying to the objections brought against this doctrine, that they are ever and anon complaining of their opponents for misstating the doctrine of their Church. We are anxious to do them all the justice we can, to attribute no sentiment to them which they do not maintain, and therefore, although it will occupy more of our space than we can well afford, we shall state the doctrine in their own words. The doctrinal decrees of the Council of Trent are held as an infallible authority by Roman Catholics. The following, as defined by that council is the doctrine of Transubstantiation.

“ In the sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and true Man, is, truly and really and substantially, contained, under the species of those sensible objects: so that, immediately after consecration, the true body and the true blood of our Lord, together with his soul and divinity, exist under the species of bread and wine: for by the very force of the words themselves, the blood exists under the species of the wine; and the body, under the species of the bread. But, furthermore, by virtue of that natural connection and concomitance, through which the parts of the Lord, after his resurrection from the dead, are mutually joined together, the body exists under the species of the wine, the blood exists under the species of the bread, and the soul exists under the species both of the bread and the wine. The divinity, moreover, on account of its admirable hypostatic union with the body and the soul, similarly exists alike under each species. Wherefore, under each species and under both species, so much as even the whole is contained. For the entire Christ exists both under the species of bread, and under each particle of that species: and the entire Christ exists both under the species of wine, and under all the particles of that species. Hence, through the consecration of the bread and wine, there takes place a conversion of the whole substance of the bread into the substance of the body of our Lord Christ, and of the whole substance of the wine into the substance of his blood: which conversion is properly and conveniently denominated Transubstantiation.”*

Again, in a Catechism for the use of all the Churches in the French empire, published in 1806, with the Pope's authority, are the following questions and answers.

* Concil Trent. Sess. XXIII. C. 1, 3, 4, 5. Can. 1, 2, 3, 4.

"Q. What is the sacrament of the Eucharist? A. The Eucharist is a sacrament which contains *really* and *substantially* the body, blood, soul, and divinity, of our Lord Jesus Christ, under the forms or appearance of bread and wine. Q. What is at first put on the altar, and in the chalice? Is it not bread and wine? A. Yes: and it continues to be bread and wine *till the priest pronounces the words of consecration*. Q. What influence have these words? A. The bread is changed into the body, and the wine into the blood, of our Lord. Q. Does nothing of the bread and wine remain? A. Nothing of them remains except the forms."

There is a little work now lying before us, just published in Calcutta, and written in most barbarous Bengálí. It is entitled the Bengal Catholic Manual, published, as it states, by order of His Grace the most Rev. Dr. Carew, &c. &c., in which the same doctrine is distinctly stated. The title of the section on the Lord's Supper may suffice to shew this. The heading is thus expressed: "Concerning the Eucharist," that is the *eating of the holy body* of Jesus Christ?

Hence it is evident that the Church of Rome maintains that the bread and wine used in the Lord's Supper, are no longer bread and wine after consecration,* but the body, soul and divinity of Christ. This is believed by all good Papists; Thus Dr. Milner says, "It is well known that Catholics believe that when Christ took the bread and gave it to his apostles, saying this is my body, he changed the *bread* into his *body*, which change is called Transubstantiation."—*Milner's End of R. Controversy, Letter 36.*

On the other hand, Protestants generally, agreeably to Scripture and common sense, maintain that the elements of bread and wine remain after consecration what they appear to our senses to be, i. e. really bread and wine; but that Christ, according to his own declaration, is really and truly present, not after a *carnal* but after a *spiritual* manner, so that by *faith*, the worthy communicants receive and apply to themselves Christ crucified and all the benefits of his death.† The question then between the Papists and ourselves in regard to this matter, is simply this, are the bread and wine used in the Lord's Supper so changed after consecration, that they cease to be what they appear to our senses, and become really and substantially the

* We may here state that we do not use this and similar terms, because we believe them to be the most appropriate, but for the sake of convenience, and because they are generally understood.

† Vide Westminster Assembly's Larger Catechism, Questions 168, 169 and 170.

body, soul, and divinity of Christ, so that the communicant receives into his mouth not *bread*, but human *flesh*—not *wine* but *blood*. Papists maintain the affirmative; Protestants deny it as unscriptural and contradictory.

Let us examine this matter in detail. The Lord's Supper, or as it is called by some the Eucharist, was instituted the night in which Jesus was betrayed. The words of the institution are these: "And as they were eating, Jesus took bread and blessed it, and break it, and gave it to the disciples, and said, take eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sin." Matt. xxvi. 26—28, also Mark xiv. 22—25, Luke xxii. 19, 20.

Papists understand the words "body, blood" in their *literal* and *physical* sense—we take them in their *figurative* and *spiritual* sense, and we do so for the following reasons:

1. The Papist interpretation is irrational and contradictory. If we suppose it *true*, then it inevitably follows that our blessed Lord, held his own body in his own hands, break it, and gave it to his disciples—that while the disciples looked upon him and spoke to him, his body was at the same time on the table, in the hands of some, and in the mouths of others!—that his blood was shed *before it was shed*, that his body was broken before he suffered on the cross, and while he was yet in the chamber with the disciples!! But it is needless to enlarge on such contradictions, we shall for the present, say no more on this point, as we intend to return to the subject, and to show the impossibility of the doctrine of Transubstantiation, as contradictory to our reason and to the evidence of our senses.

2. Figurative expressions are common to all languages; such indeed is the paucity of words strictly commensurate with the ideas we intend to express, that we can give utterance but to few thoughts without using words in a tropical or figurative sense. Thus, for instance, the terms employed in moral and mental science, are all more or less used in a figurative sense. The learned have laid down several rules applicable to figures of speech, but the principle which is applicable to the case before us, and to all similar cases, is level to the meanest capacity, it is felt and acted on by all in every nation. It may be thus expressed "a literal meaning of words is not to be taken if such meaning be either improper, or impossi-

ble, or contradictory." Or in other words, "that in discovering the sense of a passage, whether tropical or literal, we should not divest ourselves of common sense, reason, or the knowledge previously derived from experience and reflection. This is a principle acknowledged, and acted upon by Papists themselves, it has indeed been laid down as a canon of Biblical interpretation by the learned among them, and applied by them as well as Protestants in all instances except the one now under consideration, therefore, according to this rule applicable to all languages, their interpretation is untenable. To show the incongruity of their mode of interpretation, let us use a homely illustration. Suppose we were to point to the group of statues in the southern entrance of the Town Hall, and say "this marble figure is a Hindu Pandit,—that figure is a Musalmán Maulavi," would any man in his senses imagine that the words used meant, these statues were living, active, rational beings? The Papist's belief, however, is just as irrational. His priest puts a piece of bread or a wafer into his mouth, he smells it, sees it, tastes it, handles it, yet he believes that it is not *bread*, it is, says his Church, the *body, soul and divinity* of Christ.

3. This figurative mode of expression is not only common to all language, but what is more to our present purpose, the Bible in particular is full of it. The Scriptures of the Old and New Testament abound with figurative expressions similar to those used by our Lord on the night in which he was betrayed. Thus God is called "a rock, a sun, a shield, a strong tower," &c. Our Lord in like manner says "I am the vine," the "door," the "way," the "life," the "resurrection," &c. His people are called "the branches," "his sheep," the "members of his body," but it is needless to multiply examples. Why do not Papists interpret these and similar passages literally, and why do they apply a principle of interpretation to such passages, which they refuse to use, when our Lord says "this is my body." We are persuaded that they can give no rational account of this, except that their Church has so taught, and therefore they must believe the doctrine, however irrational or absurd. That our readers may perceive the miserable shifts to which Papists are put when attempting to account for their mode of interpretation; we call their attention to the following quotation from Dr. Milner, the modern champion of Popery.

"I grant, says he, that Christ makes use of metaphors, when he calls himself a door and a vine: but then he explains that they are

metaphors, by saying, *I am the door : by me if any man enter he shall be saved*, John x. 9; and again, *I am the vine, you the branches ; he that abideth in me, and I in him, beareth much fruit ; for without me you can do nothing*. John xv. 5. But, in the institution of the Sacrament, though he was then making his last will, and bequeathing that legacy to his children, which, in his promise of it, he had assured them should be *meat indeed and drink indeed* ; not a word falls from him to signify that his legacy is not to be understood in the plain sense of the terms he makes use of."

The lameness of this explanation must be palpable to every reader. The reason why the Dr. takes these passages figuratively is (as he says), because Christ explains the metaphor. Thus, our Saviour says, " I am the door," and then adds, " by me if any man enter in, he shall be saved : " how this latter clause explains the figure in the former is very mysterious. Might we not with equal propriety assert, that when our Saviour said, " this is my blood," we understand him figuratively, because he explains the metaphor by saying " drink ye all of it." Our inference is just as legitimate as the Doctor's. But if the Papist should object and say that the expression " door " in John x. 9, must not be taken literally, because it is impossible for us to enter into Christ *literally* as through a door ; in the same manner, we reply, it was impossible for his disciples to drink his blood *before it was shed*, and whilst he was yet standing before them. We shall quote only another passage in point under this head. In Matt. viii. 21, 22, it is written, " And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, follow me, and let the dead bury their dead." Does our Lord here mean to say that those who are *literally* dead should bury their dead ? If not, on what principle do Papists take this and similar passages *figuratively*, except on the principle for which we contend, and which is universally applicable, for here assuredly our Lord does not " explain the metaphor ?"

4. But we have another unanswerable objection to the doctrine of Transubstantiation. According to the Popish doctrine, the bread and wine used in the Eucharist, cease to be such ; they are, on being consecrated, changed into the body, soul and divinity of Christ. This assertion, we hesitate not to say, directly contradicts the express declarations of Scripture. If these remarks should fall into the hands of any Roman Catholic, we beg to call his particular attention to this point, that he may see the evident discrepancy between

the declarations of our blessed Lord, and the doctrine of the Romish Church in regard to this matter. The Church of Rome asserts, that the *bread* and *wine* are changed, each of them, into the real body and blood of Christ, so that they no longer exist as bread and wine. Our Lord and the apostle Paul assert directly the contrary. This may appear startling to some Papists, who are in the habit of believing whatever the priest teaches, without examining into the grounds or reasons of their faith. It is nevertheless true, and we request our Roman Catholic readers in particular, if they have any doubt as to the correctness of our authorized English version of the Scriptures, to consult the Latin vulgate, the version approved by their own Church. But to the proof.

At the institution of the Eucharist, after our Lord had prayed and given thanks, or in the language of Popery, consecrated it, he gave the bread, and then the cup saying "drink ye all of it," Matt. xxvi. 26, 27; but in verse 29th, it is added. "But I (that is Christ) say unto you, I will not drink henceforth of this *fruit of the vine*, until that day when I drink it new with you in my Father's kingdom;" see also to the same purpose, Mark xiv. 25. It matters not for our present purpose, what we understand by the expression "my Father's kingdom," in the latter clause of this passage. In regard to its meaning we may, or we may not agree with our opponents, that does not affect the matter now under consideration. The point before us is this, viz., that after consecration, and after the disciples had received the cup, our Lord calls the liquor contained in it, *the fruit of the vine*, surely language cannot be more plain than this. Yet the Church of Rome says *it was not then wine*, it was *blood*, yea the *very body, soul and divinity of Christ*!! Can contradiction be more plain, palpable, and distinct?

Again we find from the Epistles addressed to the Corinthians, that great evils had crept into the Church of Corinth. Among other evils, they desecrated the Lord's Supper, and for this they are sharply reprov'd by St. Paul. He gives them an account of the original institution of the Lord's Supper, and tells them, that the instruction he now delivered to them, he had from Christ himself. His words are these,

1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24. And, when he had given thanks, he brake *it*, and said,

Take, eat ; this is my body, which is broken for you : this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me.

26. For as often as ye eat this BREAD, and drink this CUP, ye do shew the Lord's death till he come.

27. Wherefore, whosoever shall eat this BREAD, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of *that* BREAD, and drink of *that* CUP.

In this passage we find that the Apostle Paul expressly calls the elements after consecration *bread* and *wine*. He does not say, according to the Papist doctrine, "whosoever shall eat this body and drink this blood," but "whosoever shall eat this *bread*, and drink this *cup*, &c." and not only so, but the materials used are called bread and cup three times in the above passage. What shall we say to this? Are we to believe the Apostle of the Gentiles, or are we to believe the Church of Rome? for in this matter they are directly opposed to each other. There is one other passage which Roman Catholic writers are in the habit of quoting in favour of their doctrine. So difficult, however, have they found the task of explaining away the metaphorical language employed, that they are not agreed among themselves as to the just interpretation of the passage. It is the discourse of our Lord to his disciples and the Jews at Capernaum, which is recorded in John vi. 22—65. In this passage, because such expressions as "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," are used, our Lord means to say, according to Papists, that unless we *literally* swallow his body and blood, we cannot be saved! or according to popish phraseology, unless we manducate, that is chew his flesh. To this literal interpretation of the passage, great and insurmountable objections have been made by Protestant writers, which have never yet been fairly met, it is unnecessary for us to repeat them. A careful perusal of the passage will show, that our Lord explained his meaning and taught his disciples the import of the metaphorical language he used. It is evident that his own disciples, as well as the other Jews, did understand him literally, and therefore, they murmured and said, "This is a hard saying who can hear it." But our

Lord immediately corrects their mistake, and tells them in explanation of his meaning. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life." So that this passage, so far from proving the point the Papists wish to establish, is, we apprehend, directly against them. Papists are very fond of quoting the authority of the Fathers, in favour of the doctrines of their Church; now, although we do not submit to their authority as judicious interpreters of Scriptures, our opponents cannot in fairness object to our quoting the opinions of those whom they so much venerate. How do the Fathers then interpret this passage, John v. 22—63. Their interpretation coincides with the Protestant one, and is directly contrary to the Romish. Passages in proof of this assertion have been frequently quoted by Protestants, from the works of Tertullian, Augustine, Athanasius and others. We shall give one passage as a specimen, it is from the works of Athanasius, discoursing of this passage, he says :—

"When our Lord conversed on the eating of his body, and when he thence beheld many scandalized, he forthwith added, Doth this offend you? What if ye shall behold the Son of Man ascending where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words which I speak unto you are spirit and life. Both these matters, the flesh and the spirit, he said respecting himself: and he distinguished the spirit from the flesh, in order to teach men, that his sayings are not carnal but spiritual. For to how many persons, think you, could his body have literally been food; so that it might become the aliment of the whole world! But, that he might turn away their minds from carnal cogitations, and that they might learn that the flesh which he would give them was heavenly and spiritual food; he, on this account, mentioned the ascent of the Son of Man to heaven. The words, said he, which I speak unto you, are spirit and life. As if he had intimated: My body shall be given as food for the world; but then it must be imparted to each one only after a spiritual manner, that so to all it may be an earnest of the resurrection to eternal life."*

Equally explicit are the comments of other ancient writers on this passage, and these are the authorities which Papists profess to acknowledge, this however is but a profession, carried into practice only when the carelessly expressed opinions of such writers can be so twisted, as to seem to support the peculiar dogmas of their own Church.

* Athan. in Evan. Joannis Oper. Vo^l. I.

We trust that by this time, our readers will have seen, that the Romish doctrine of Transubstantiation, has no foundation whatever in Scripture, in fact that it is directly opposed to the declarations of our Lord and his Apostles. Here we might with propriety dismiss the subject, for if Transubstantiation be, as we have shown, contrary to the word of God, it must be false and ought to be rejected. But our objections are not yet exhausted, we shall for the benefit of our readers, show in the next place, that the doctrine is opposed to the opinions of the Fathers, and that it was not received nor taught in the earliest ages of Christianity.

PART II.

TRANSUBSTANTIATION NOT TAUGHT BY THE FATHERS.

Roman Catholic writers are in the habit of appealing to the Fathers in proof of the doctrines maintained by their Church; to their authority they profess to yield the greatest respect and reverence. As these venerable Fathers lived in the age next to the Apostles, they are according to the reasoning of our opponents, the best and safest expounders of Scripture doctrine, the most intelligent and judicious commentators. A position which is repudiated by learned Papists as well as others in regard to every science except that of Theology. It is admitted by the learned of all creeds, that the more a science is cultivated, and the longer time and the greater pains that are taken to collect, investigate, and classify its facts, and fix its principles, the better the science is understood, and the more extensively can it be applied for the good of Society. Succeeding ages have the advantage of the labours and discoveries of those who preceded them, and thus the boundaries of human knowledge are constantly extending: unexpected discoveries are made, new facts are accumulated, correct principles are evolved, and old and false ones are exploded. Hence the human intellect, collectively, as well as individually, is from its nature, progressive, and it always did, and must advance with a steady pace, except when its onward march is for a time retarded by the interests of false policy and false religion. These are admitted truths in regard to all science except Theology: it is admitted, that all the sciences cultivated in the present day are more generally known, and better understood, than they

were among the ancients. But why a principle which is almost self-evident when applied to secular knowledge, should not hold good in regard to Theology is difficult to determine. The book of God, his holy word, is as open to the investigation and study of his intelligent creatures, as the book of creation, or the book of providence. In the one case, as in the other, the more research, and labour, and enlightened intellect that are bestowed upon the study, the more knowledge, correct and useful, will be obtained. In latter ages in particular, a flood of light has been thrown on Scripture, by the discoveries of travellers, by the investigations of the learned in regard to the manners, and customs, and habits, of the Jews, and other eastern nations, and from other sources which it would be tedious to enumerate. Hence the just principles of interpretation are better understood, and Biblical criticism is conducted on a more rational and more intelligent system. The doctrines and principles of the Bible, are better known as the clouds of ignorance and prejudice are removed from the minds of men, and as events evolved from the womb of futurity, explain many parts of the sacred volume which are enveloped in obscurity. For these and other reasons, we maintain that learned and pious Theologians of the present day, are in a more advantageous position for expounding and illustrating the word of God, than were the so called Fathers: however much we may admire their piety, and respect them for their stedfastness amidst persecution, we ought to have but little confidence either in the correctness of their judgment, or in the extent of their knowledge.*

But it is said that the primitive Christians, and the teachers of Christianity particularly, received certain instructions in regard to doctrine and practice from the Apostles, generally called traditions, which were intended to be handed down from age to age for the benefit of the faithful. In reply, it is sufficient for the present to say, (and our declaration cannot be gainsaid) that such a statement is a mere assertion got up to serve a purpose. It has never been shown what these traditions are, or by whom, and to whom they were given. Until this is done, it is useless to argue on the subject.

* Those who wish to be informed on this point may consult "Ancient Christianity," by the Author of *Spiritual Despotism*. See also some excellent papers on this subject in the *Calcutta Christian Observer*, for 1843.

We are thus, *a priori*, and without any knowledge of the writings of the Fathers, legitimately led to the conclusion, that writers placed in their circumstances are not the safest guides to the students of Theology. But we are not confined to this argument; that which we are led to expect from the *reason* of the case, has been abundantly proved by facts. The writings of the Fathers have been diligently and carefully studied, and it has been fully proved from their own works, that they are credulous, weak-minded, injudicious and ill-informed expounders of the Scriptures, and not only so, but that they contradict each other, and oft times contradict themselves. We have been led into these remarks to show that we do not acknowledge the authority of the Fathers in matters of faith. The Bible and the Bible alone, contains the religion of Protestants. It is evident however, that although the writings of the Fathers ought not to be regarded as authorities, in determining Scripture doctrine, yet their statements are of great value in determining what were the opinions and practices prevalent among the primitive Christians. Roman Catholic writers maintain that the doctrine of their Church, regarding the Eucharist, is the same as that proposed by the Fathers. Protestants have not been slow to meet them on their own ground, and they have shown by copious extracts from the writings of the Fathers, that they held the real but *spiritual* presence of Christ in the Eucharist, and explained the words of the institution as Protestants do, in a figurative, and not in a literal and physical sense. If it can then be shown that the doctrine of Transubstantiation was unknown among the ancient Christians, it necessarily follows (since it has been already shown that it is not a doctrine of Scripture,)—that it is a figment of modern times, an invention, in fact, of Popery.

We proceed, therefore, to meet the Papists on their own ground, and to show by extracts from the Fathers that they *did not* hold the doctrine of Transubstantiation, we quote the translation of a writer of unimpeachable integrity and honesty :—

(1.) "Inasmuch," says Clement of Alexandria, in the second century: "Inasmuch as Christ declared, that the bread which I give you is my flesh; and inasmuch as flesh is irrigated by blood; therefore the wine is ALLEGORICALLY CALLED blood. For the word is ALLEGORICALLY DESIGNATED by many different names, such as meat, and flesh, and nourishment, and bread, and blood and

milk; for the Lord is all things for the enjoyment of us, who have believed in him. Nor let any one think that we speak strangely, when we say, that milk is ALLEGORICALLY CALLED the blood of the Lord: for is not wine likewise ALLEGORICALLY CALLED by the very same appellation? The Scripture, then, has named wine A MYSTIC SYMBOL of the Holy blood. For be well assured, that Christ also himself partook of wine; inasmuch as he also was a man. He moreover blessed the wine, saying, Take, drink; this is my blood, the blood of the vine. The consecrated liquor of exhilaration, therefore, *allegorically represents* the Word, who poured himself out on behalf of many for the remission of sins."

(2.) "God, in your gospel," says Tertullian, who flourished at the latter end of the second, and at the beginning of the third century, "has so revealed the matter, calling the bread his own body, that you may hence understand how he gave bread to be *the figure* of his own body: which body, conversely, the prophet *has figuratively called* bread, the Lord himself being afterward about to interpret this sacrament. For we must not call our senses in question, lest we should doubt respecting their fidelity even in the case of Christ himself. Because, if we question the fidelity of our senses, we might peradventure be led to say, that Christ delusively beheld Satan precipitated from heaven, or delusively heard the voice of his Father testifying of him, or was deceived when he touched Peter's mother-in-law, or smelt a different odour of the ointment which he received for his sepulture, or tasted a different flavour of *the wine which he consecrated* in memory of his own blood. Christ reprobated neither the water of the Creator with which he washes his people, nor the oil with which he anoints them, nor the fellowship of honey and milk with which he feeds them as infants, nor the bread by which *he represents* his own body: for, even in his own sacraments, he needs the beggarly elements of the Creator."

(3.) "By water," says Cyprian, in the third century, speaking of the ancient custom of mingling water with wine in the eucharist: "By water, we perceive, that the people *is intended*; but, by wine, we may observe, that the blood of Christ *is shown forth*. Hence, when water is mingled with wine in the cup, the people are united to Christ and the whole crowd of believers are linked and joined to him in whom they have believed. For, if wine only be offered, the blood of Christ is without the people; and, if water only be offered, the people is without Christ. But, when both are mingled and united together, then the spiritual and heavenly sacrament is complete."

(4.) "With all assurance," says Cyril, of Jerusalem, in the fourth century, "let us partake as of the body and blood of Christ. For, *under the type* of bread, his body is given to thee; and, *under the type* of wine, his blood is given to thee: that so thou mayest

partake of the body and blood of Christ, being one body and one blood with him."

(5.) "Under the name of flesh," says Chrysostom in the fourth century, "Scripture is wont alike to set forth both the mysteries and the whole church: for it says, that they are *each* the body of Christ. Wherefore, let there approach no Judas, partaking of the poison of iniquity; for the Eucharist is *spiritual* food."

(6.) "The Lord," says the great Augustine, in the fourth century, "when he gave *the sign* of his body, did not doubt to say, This is my body. In the history of the New Testament, so great and so marvellous was the patience of our Lord, that, bearing with Judas, though not ignorant of his purpose, he admitted him to the banquet, in which he commended and delivered to his disciples the *figure* of his own body and blood. Christ instructed his disciples, and said unto them, It is the spirit that quickeneth; the flesh profiteth nothing. The words, which I speak unto you, are spirit and life. As if he had said: *understand spiritually* what I have spoken. You are *not* about to eat this identical body, which you see; and you are *not* about to drink this identical blood, which they who crucify me will pour out. On the contrary, I have commended a certain sacrament unto you, which will vivify you *if spiritually understood*. Though it must be celebrated visibly, yet it must be understood invisibly."

(7.) "Certainly," says Pope Gelasius in the fifth century, "the sacraments of the body and blood of the Lord, which we receive, are a divine thing: because by these we are made partakers of the divine nature. Nevertheless, *the substance or nature of the bread and wine ceases not to exist*; and, assuredly, *the image and similitude* of the body and blood of Christ are celebrated in the action of the mysteries."

(8.) "The sacrament of adoption," says Facundus, in the sixth century, "may be called adoption: just as the sacrament of the body and blood of Christ, which is in the consecrated bread and wine, we are wont to call his body and blood. *Not*, indeed, that the bread is *properly* his body, or that the wine is *properly* his blood, but because they contain the mystery of his body and blood within themselves. Hence it was, that our Lord denominated the consecrated bread and wine, which he delivered to his disciples, his own body and blood."—Vide *The Difficulties of Romanism*, by G. S. Faber, B. D. pp. 82, 83, 84, 85.

Passages to the same effect might be easily multiplied, but these we trust are sufficient to show, that the doctrine held by the Church of Rome was unknown to the Fathers. It will be observed, that they expressly state, that the bread and wine used in the Eucharist are *allegorically* or *figuratively* called the body and blood of Christ. Hence then, the Fathers whom Papists profess to follow, are directly against them in this

matter. The Church of Rome has spared no labour, no ingenuity, nor sophistry, to force a different meaning from their words; still however there the passages stand, which she can neither gainsay nor explain away.

Popish writers have indeed quoted several passages from these authors in support of their doctrine; these passages are so artfully selected, and so separated from the context which would explain the author's real meaning, as to impose upon the unwary reader. Some Protestants, as well as others we doubt not, have been misled by such garbled extracts, which appeared to support the doctrines maintained by their opponents. It would be unpleasant, and serve to excite angry feelings, were we to enter into a minute exposure of the Jesuitical tricks which are resorted to by such writers, who aim not to ascertain what the Fathers have said, but labour to make them speak a language consonant with their own doctrines. We wish not to excite the passions either of Protestants or Papists: we wish to address their reason and understanding, therefore we shall wave the exposure for the present. But how is it, it may be asked, that the authors quoted by Papists seem at least to support the doctrine taught by the Church of Rome? Without reverting to what we have already hinted at, as to the unfairness with which the quotations are generally made, we state in reply, 1. That ancient Christian writers are generally very careless in regard to the language which they use to express their ideas, so that their real meaning is very easily misconstrued. 2. That these writers deal very largely in figurative and hyperbolical language, so that, if taken literally, they would often contradict their real and clearly expressed opinions.

If these circumstances be duly considered, and allowed their proper weight, they will serve in no inconsiderable degree, to account for the apparent contradictions between the quotations made from the same writers, by Protestants and Papists. A man honestly in search of truth, and desirous to ascertain the real sentiments of the author whom he quotes, will not enquire how far his author's opinions may be made to agree with his own, but will endeavour to discover his real meaning, and interpret it accordingly.

It is one thing to show that our author *may* be so interpreted, as to corroborate our own opinions, it is a different thing to ascertain what are his deliberate and *distinctly* stated sentiments. The former course is too often the resort of

controvertists who have a system to uphold, or a purpose to serve, and ought to be severely reprobated. If we are determined to make an author speak our own sentiments, it would be easy to quote passages from his works suited to our purpose, and which would so impose upon the generality of our readers as to make them believe we had made out a case, although the author's well known sentiments are in direct opposition to those which he thus appears to maintain. Thus, in regard to the Eucharist, many passages might be quoted from Protestant authors who have written against the doctrine of transubstantiation, which nevertheless may be so stated as to appear to support that doctrine. Let us give but one instance of this, Calvin, on the Eucharist, says—"I understand what is to be understood by the words of Christ; that he doth not only offer us the benefits of his death and resurrection, but his very *body* wherein he died and rose again. I assert that the *body* of Christ is really (as the usual expression is) that is truly given to us in the sacrament, to be the saving food of our souls." Might not a Roman Catholic writer maintain, with apparent justice, that Calvin held the doctrine of his Church, although it is well known, and acknowledged by all parties, that the great Reformer reprobated the doctrine of Transubstantiation? But if a writer so acute, exact and learned as Calvin, may be so interpreted as to seem to support a doctrine which he strenuously opposed, we need not be surprised if the Fathers, who were so far his inferiors in regard to accuracy of language at least, may be so quoted as to seem to support the Popish dogma. Whence then are we to ascertain the real sentiments of the Fathers on this subject. Assuredly, in the same way in which we can ascertain the real sentiments of Calvin. We know, by consulting his works, that he maintained a doctrine the opposite of that which he seems to express in the above passage, and that therefore he uses figurative language when he speaks of the body of Christ being present in the sacrament, and means, as he himself has explained, not the literal and carnal presence of our Lord's body, but his spiritual presence. Let the same honest mode of interpretation be applied to the writings of the Fathers, and it will soon appear that the figment of Transubstantiation has no countenance from them. Popish writers have quoted, it is true, many passages from their works in which they speak of the body and blood of Christ in the Eucharist, but on the other hand, it has been shown what they meant by such expressions;

and when they have been allowed to explain their own meaning, it has been shown that they speak of eating the body and drinking the blood of Christ, in a sacramental or spiritual sense. It is found then, that the very Fathers to whom Roman Catholics appeal, although they call the bread and wine used in the sacrament, the body and blood of Christ, often call them types, elements, signs, the figures of the body and blood of Christ, from hence it appears (as Bishop Casin well says) :—

“Most manifestly, that they were of the Protestant's, and not of the Papist's opinion. For we can without prejudice to what we believe of the Sacrament, use those former expressions which the Papists believe do most favour them, if they be understood, as they ought to be, sacramentally. But the latter none can use, but he must thereby overthrow the groundless doctrine of Transubstantiation; these two, the Bread is transubstantiated into the Body, and the Bread also is the type, the sign, the figure of the Body of CHRIST, being wholly inconsistent. For it is impossible that a thing that loseth its being should yet be the sign and representation of another; neither can any thing be the type and the sign of itself.”

There is another line of argument against the existence of the doctrine of Transubstantiation during at least the first five centuries, and that is the silence of Pagan writers. The testimony of heathen writers, it is well known, has been used with great force by our best authors on the Evidences, such as Lardner and Paley, in proof of the truth and reality of the history of the Gospel. The same species of testimony can be adduced to show, that the doctrine of Transubstantiation was unknown in the ancient Church. We refer our readers who wish to see this subject fairly and ably treated to Faber's *Difficulties of Romanism*, Chapter vii. The nature of the argument may be thus stated. It is well known that learned Pagans such as Celsus, Porphyry, Lucian and Julian, ridiculed the doctrines and ceremonies of Christianity; now it is evident that if the doctrine of Transubstantiation were known during the first five centuries, these acute and satirical writers would not have failed to mention it, and turn it into ridicule. The most sacred mysteries of our faith have not escaped the shafts of their satire, and if this doctrine were professed, they could not but know it, the emperor Julian particularly, who was a baptized Christian, must have known it; but although he shows the utmost zeal and malice in satirizing the doctrines and practices of the Christians, he never alludes to

this doctrine. Equally silent are the other ancient opponents of Christianity on this subject. How can this silence be accounted for except on the supposition that the doctrine was unknown? They possessed great powers of satire, they had every inclination and disposition to turn it into ridicule, and moreover, such a doctrine would have been to their profane and hostile minds, a fit object of ridicule; it is a subject indeed at which they would have eagerly grasped. Still, strange to say, they never allude to it: this circumstance to every unprejudiced mind must appear inexplicable on the supposition that the doctrine of Transubstantiation was known, and taught among Christians, by the Apostles and their early successors. From the above remarks, it is evident that the Popish doctrine in regard to the Eucharist was not known to the primitive Christians, and although we could not point to the period when it first began to be received as a Scripture doctrine, that would not affect the argument, it is enough for us to know that it is contrary to Scriptures, and that it is not to be found in the writings of the Fathers. But did we deem it necessary, we could show, that the doctrine or rather something very like it was first broached in the sixth century by the heretic Eutyches; the speculations of the Eutychians were opposed by Gelasius, the then Bishop of Rome, who in reference to this subject says,

“Certainly the sacraments of the body and blood of the Lord, which we receive, are a divine thing: because by these we are made partakers of the divine nature. Nevertheless, *the substance or nature of the bread and wine ceases not to exist*: and, assuredly, the image and similitude of the body and blood of Christ are celebrated in the action of the mysteries.”*

It was more fully developed about the middle of the 12th century, and was not confirmed by Papal decree before 1215. But it is unnecessary for us to enter into the history of the rise and progress of this dogma of the Church of Rome. Those among our readers who may wish to be more correctly informed on this subject, will find it fully investigated in Faber's Difficulties of Romanism, and in the History of Popish Transubstantiation by Bishop Cosin, with whose concluding remarks we may appropriately bring to a close this branch of our subject.

* Gelas. de. duab. Christ. Natur. cont. Nestor. et Eutych. in Biblioth. Pali. vol. iv. p. 422.

" By these, (says the learned Bishop,) any considering person may easily see, that Transubstantiation is a mere novelty; not warranted either by Scripture or antiquity; invented about the middle of the twelfth century, out of some misunderstood sayings of some of the Fathers; confirmed by no ecclesiastical or Papal Decree before the year 1215, afterwards received only here and there in the Roman Church; debated in the schools by many disputes; liable to many very bad consequences; rejected (for there was never those wanting that opposed it) by many great and pious men, until it was maintained in the sacrilegious Council of Constance; and at last, in the year 1551, confirmed in the Council of Trent by a few Latin Bishops, slaves to the Roman See; imposed upon all, under pain of an anathema to be feared by none; and so spread too far, by the tyrannical and most unjust command of the Pope. So that we have no reason to embrace it, until it shall be demonstrated, that, except the substance of the Bread be changed into the very body of CHRIST, His words cannot possibly be true, nor His Body present, which will never be done."

PART. III.

TRANSUBSTANTIATION CONTRARY TO REASON AND TO THE TESTIMONY OF OUR SENSES.

We have already shown that the doctrine of Transubstantiation is neither taught in the Scriptures nor in the writings of the fathers. But it is not only destitute of proof either from the Scriptures or from antiquity, it is contradictory to reason, and opposed to the testimony of our senses. It is in fact an intellectual monster, an absurdity whose equal can hardly be found in the grossest system of idolatry, that ever disgraced human nature. The Romish Church compels its votaries, as we have already shown from authentic documents, to profess that the bread used in the Eucharist, which they handle and taste, is not bread, but flesh, that the wine which is drunk, is not the fruit of the vine, but blood, that the wafer which the Papist puts into his mouth, however small it may be, is the entire body, blood, soul and divinity of Christ, so that each communicant does, after a corporal and physical manner, take into his stomach the entire body and blood of Christ, which by a natural process become parts of the recipient's body and blood. These are absurdities which we may be allowed to suppose would scarce require a serious refutation. The doctrine however, is inten-

tionally involved in such mystery and obscurity, it is imposed with such anathemas, and its denial has been visited with such cruel persecutions, and death; that it behoves us to show why we abhor it, and regard it as irrational, contradictory, and absurd. Our appeal at present is not to the Scriptures, nor to the doctrine of the primitive Churches, we appeal *now* to the reason, experience, and common sense of mankind. We shall be necessarily led to touch upon some points in the philosophy of sensation and perception, into which, however desirable, we cannot fully enter: for this we hope to be excused, as it is not our design, (nor will our limits allow of such a discussion,)—to investigate the processes of mental phenomena. We shall however be as explicit as possible, and keep strictly to facts.

God has placed man in a sphere where he is surrounded by a great variety of objects. Above, beneath, and around him, the creation teems with evidences of the omnipotence, the benevolence, and the wisdom of his Maker. These objects are not to him silent and uninformative, they are calculated to convey lessons of the highest import and utility. Had man been placed amidst this wondrous scene, as a mere inanimate lump of clay, without organs of sensation, or the faculty of perception, this gorgeous universe, with all its splendour and beauty, would have been to him as if it were not. We are not however so constituted, we were placed in this world to behold the works of God, to wonder, love, and adore.

Hence we are furnished with powers suited to the purposes of our creation, we have senses, the inlets, if we may be allowed the expression, to the thinking and reasoning being within, by means of which it holds converse with the world without. External objects make impression upon our organs of sense, these impressions are followed by certain corresponding changes in the percipient mind, and we cannot resist the conviction of the real existence of these objects, and of the sensible qualities by which they are made known to us. It is thus that we have a knowledge of the world around us. It matters not whether we can account for the fact or not, it is enough for our present purpose that it is a fact, founded upon the consciousness of every man, every where, that there are external things possessing certain properties distinguishing them from one another.

It is a fact which we cannot help believing, and acting upon the belief; that the objects which we touch, taste, smell,

see, and hear, have a real existence, and that they are made known to us by the properties which affect our organs. The powers by which we thus acquire a knowledge of external objects, were given to us for the best purposes by our Maker.

On the testimony of our senses, we have, by our very constitution, the utmost confidence, and no sane man will refuse to believe in the existence of what he sees, tastes and handles.

Our organs then of sensation, are one class of powers, which God has given us for the acquisition of knowledge, and for our preservation. But we are not only endowed with powers of sensation and perception, we have minds capable of reasoning and reflection, of examining evidence, of tracing the relation between events and objects, and of drawing just conclusions. God in fact made man a sensitive, intelligent and rational being, endowed with powers to distinguish good from evil, right from wrong, truth from falsehood, hence the intellect of man is another of the gifts of God to direct him in arriving at truth. When our senses therefore and our intellect are applied aright, and to their proper objects,* they are not deceivers, they lead to truth and holiness.

It is true indeed, that we may reason incorrectly and judge falsely, particularly because our reason is impaired by the obtuseness of our moral feelings. Since the fall, man is an erring being, especially in regard to virtue and religion. Hence men have made to themselves gods many and lords many, and have called good evil and evil good. To correct this evil, to lead man back to his duty and his happiness, and particularly to point out the way of salvation by a Redeemer, God in mercy to our fallen race has given us a Revelation.

This Revelation is the gift of God, and is sufficient to direct us in our duty to Him and to each other. We come to a knowledge of the truth of this Revelation, simply by our senses and our reasoning faculties : we thus know what is said in the book of God, and ascertain what are the evidences that it is what it professes to be. Our senses then, and intellectual powers, and the scriptures are the only means we have of acquiring truth of any kind, and they are each of them equally the gift of God : to allow that our senses contradict the Scriptures, or that the Scriptures, contradict our reason, would be to maintain, that God has laid us under the *necessity* of believing two *opposite* but evident propositions, which positively contradict each other. We may indeed, judge falsely, and so may we learn false doctrines from the Scriptures, but

because, through the perversity of man's moral faculties, and the prejudices of education, he seems to find false doctrines in the Scriptures, it does not follow that God's word teaches falsehood, neither does it follow that because we may judge wrongly, our judgment and reasoning powers are deceivers, and ought not to be applied to the investigation of truth. We therefore maintain that our reason, properly applied and to its legitimate objects, and our senses no more deceive us than do the Scriptures.

In our sensations in fact we have the utmost confidence. The confidence of men in the truth of their sensations and the reality of the objects that excite them, is universal and without exception. Every man, in a sane state of mind, in every place, and in all ages, believes and acts upon the reality of what he sees and feels. The philosopher and the peasant act upon the same conviction. The peasant may not indeed be able to argue on the subject, and the philosopher may try to persuade him, that there is no reality in what he sees, or tastes, or feels, and he may talk to him of *substantial forms*, and *absolute accidents*, and *phantasmagoria*, and a thousand other hard words, he may not be able to reply to all this, still he knows that the tree and the horse before him are not nonentities, nor that they are one and the same thing ; and he is sure that the cut of a sabre causes pain, and that an apple has a different taste from wormwood. This conviction belongs not only to the peasant but to all mankind, learned or unlearned alike, we enquire not into the origin or cause of this conviction, we state the simple fact, that for which we appeal to the consciences of every man, that we have an irresistible conviction of the reality of the objects of our senses, and that we know them by their properties. Any doctrine therefore which uniformly contradicts the senses of all mankind, is not and cannot be true ; the doctrine of transubstantiation does so contradict the senses of mankind, and on this ground, although we had no other, we are compelled to reject it as an absurdity. For what is it that the doctrine asserts ? it asserts that the object which a man sees, and handles is not what it appears to be, but something very different in all its properties and qualities. We take for instance a piece of bread in our hand, we examine it, and find that it has all the properties of bread, the priest also who administers the ordinance, confesses that it is bread, he then consecrates it, and tells us that it is no longer bread, it is changed, it has become substantially the body and blood

of Christ. We take it up after consecration, we examine it, we taste it, handle it, and smell it, and it appears the same as before it was consecrated, but the Church of Rome says we must not believe our senses, we must believe the wafer to be not bread—but flesh ! thus in defiance of the strongest evidence that influences the human mind, the evidence of the senses of all mankind, we must believe that what appears to all our senses to be bread and wine, are not so, but that they are flesh and blood !! There is no escaping from the conclusion, that if the doctrine of transubstantiation be true, our senses deceive us, for be it remembered that the Church of Rome does not say that the body and blood of Christ are figuratively or spiritually, though really, present in the sacrament to the faith of the receiver ; but that they are substantially and physically present, so that the things used are no longer bread and wine. We have abundantly shown this from their own formularies, and if we require any further proof we have it in the following quotation from Dr. Milner :

“ The first of these disingenuous practices consists in misrepresenting Catholics as *worshippers of bread and wine* in the Sacrament, and therefore as *Idolaters*, at the same time that our adversaries are perfectly aware that we firmly believe, as an article of faith, that *there is no bread nor wine*, but Christ alone, true God, as well as man, present in it.”

The Papist, therefore, is required to believe, that where, according to all his senses, he perceives nothing but bread and wine, there they do not exist. But the doctrine is not opposed to the evidence of one man's or a few men's senses, only it is opposed to the experience of all men every where. If we allow this doctrine to be true, then we have no proof of the existence of any thing, not even of our own existence. For if the senses of all mankind are deceived in regard to the Eucharist, so that through their medium they perceive that which does not exist, why may not mankind be equally deceived in every other case ? For if their senses play them false in a case where they can examine, deliberate and chemically analyze the substance brought before them, what confidence can they have in them, in any other case ? and if our senses are not to be relied on, we have no evidence of the existence of any thing. Again, on the principle involved in this doctrine, we could not believe that the Scriptures were the word of God, we could not believe either in their truth or reality.

If we do not place the utmost confidence in our senses, how can we know that such a book as the Bible exists, or that we read certain words or sentences in it; how do we know that such a person as Jesus ever existed, might not the senses of the disciples have been deceived? Nay more, how could the Papists prove that such words as "this is my body, or this cup is the New Testament in my blood" ever had an existence? So that it would be impossible for them to prove that this or any other doctrine was taught in the Scriptures. Hence the Papist is pitched on the horns of a dilemma, out of which all the sophistry of the schools cannot extricate him. If he has confidence in the evidence of his senses, they tell him unequivocally that the doctrine of Transubstantiation is false; if he is not to believe his senses, then it cannot be shown that such a doctrine is taught in the Bible, or in fact that such a book exists! It was by an appeal to men's senses that our Lord proved his Messiah-ship. "If I do not the works of my Father, (said Jesus) believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe; that the Father is in me and I in him." John x. 37, 38. But if we are misled by our senses so that we should doubt of that which we see, and feel, and taste, where would be the force or propriety of such an appeal? The strongest proof we have of the truth and inspiration of the Scriptures, are the miracles wrought in attestation of its doctrines by Jesus and his Apostles, but deny the entire confidence which men have in the reality of their sensations, and the existence of their objects, then this whole class of evidence falls to the ground, then there is no certainty or even probability that such miracles were ever performed. Such are the insuperable objections to the doctrine of transubstantiation, and if the principle on which it is founded were duly considered, and if the consequences naturally arising from the admission of such a principle were weighed, we are persuaded that no intelligent man could admit its truth.

The subject, however, is intentionally involved by the Romish Church in obscurity and mystery. If it were viewed in all its native nakedness, and proper colours, it would be too monstrous to be received by any of the children of men, and hence Papists labour hard to get rid of the objections brought against its absurdities, by representing it as mysterious, miraculous, incomprehensible, and by the affectation of profound humility, and diffidence in their own judgment and reason.

We shall proceed therefore to notice some of these allegations and to show that they do not, and cannot, meet the objections already stated.

1. When Protestants object to this doctrine as absurd and impossible, because it contradicts our senses and reason, Papists tell us, that all things are possible with God, and that therefore the substance which appears to our senses to be bread and wine, may by divine power, be so changed as not to be what they appear. In reply, we say that it is not for us to determine what things are possible, or impossible to almighty power, but it is evident that there are some things which from their own nature are impossible; thus, for instance, it is impossible that the three angles of a triangle can be more or less than equal to two right angles—and also that God can lie, that he can be unjust, or unholy. In like manner contradictories are impossible; thus it is impossible for a thing to be, and not to be, at the same time. We know that we have a knowledge of external objects by sensation and perception, these are the gift of God; to suppose then that God has taught us in his word that the bread which we see and eat, is not bread, would be to allow that God has laid us under the necessity, on the testimony of one class of his gifts, that is our senses, to believe a substance to be that, which on the testimony of another authority, that is his word, it is not, and thus we are compelled to believe a lie, either on the one side, or the other, for in this matter we cannot at the same time believe our senses, and believe the Scriptures according to the Popish interpretation.

So that apart from the natural impossibility of the doctrine, it is incompatible with every just idea of the moral excellency of our Creator's character, to admit that he has placed us under the *absolute necessity* of being deceived either by our senses, or by his word.

2. But the Papists tell us that this doctrine is incomprehensible, above our reason and understanding, as are other doctrines of the word of God, such as the doctrine of the trinity, and the unity of the divine and human natures in the person of Christ.

We believe these doctrines because they are revealed, although human reason could never have discovered them nor fully understand them. But although these doctrines be *above* our reason, they are not *contradictory* to reason. The Scriptures tell us that God the Son became Man, and united to himself our nature, we believe the fact as we do many other things,

the nature of which we do not understand, upon sufficient testimony, but we do not understand the *mode* of the subsistence of the two distinct natures in one person, and on this subject the Scripture is silent. There is nothing contrary to the reason or the senses of men in the fact that the Messiah was God and Man; on the contrary, he appealed to their senses to prove that he was perfect God and perfect Man. A doctrine, or fact, may be above our comprehension, but not contradictory to our reason and our senses, these are two very different things. Thus, for instance, we see the seedling cast into the earth, it germinates and becomes a tree, having roots, then branches, leaves and fruits, we may not be able to explain how that little speck which was almost invisible, contained the principles of all we see in the lofty tree before us, but we believe it did contain them, there is nothing here that contradicts our reason, though inexplicable. But if a man, or ten thousand men, should tell us that the tree we see before us, is not a tree, although it possessed all the properties of a tree, but that it is a living, acting being, possessed of reason and judgment, we would not believe them, because the assertion contradicts our senses and our reason. In the same way we reject the doctrine of Transubstantiation not because it is inexplicable, but because it contradicts our reason and senses which no doctrine of Scripture ever did, or can do. If the Church of Rome simply maintained, that in some inexplicable way the body and blood of Christ was present in the Eucharist, we could not, by the present mode of reasoning, object to the assertion, but when she goes further, and attempts to explain the *manner* in which they are present, that is, that the bread and wine are *changed* into the substance of the body and blood of Christ, so that they are no longer bread and wine, we are compelled to reject the monstrosity, not because it is incomprehensible, but because it contradicts the senses of all mankind.

3. Papists tell us that the change in the Eucharist is a miracle, and as such we ought to receive it. In reply we observe, that if this doctrine possessed the characters of a true miracle, and the proofs of its truth, we would instantly receive it as such. We understand by a miracle, a suspension or a counteraction of the ordinary laws of nature. But how is this deviation from the course of nature made known to us, simply by an appeal to the senses of men; we believe a miracle either because we witnessed it ourselves, or on the testimony

of credible witnesses. When our Lord and his Apostles wrought miracles, did they require the people to believe that they saw, what they did not see? that they tasted, what they did not handle? The Apostles were sent abroad not simply to declare doctrines and precepts, but to be witnesses of facts which they had seen and known: thus when one was chosen to occupy the place of Judas among the twelve, the reason assigned for the necessity of such appointment, is that "one must be ordained to be a witness with us of his resurrection." Acts i. 22. To the same purpose the Apostle John says, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life; that which we have seen and heard declare we unto you, &c." 1 John i. 1, 3. From these and many such passages that might be quoted, it is evident, that the Scriptures require us to believe the miracles, death and resurrection of our Lord, on the testimony of those who had witnessed these facts. The doctrine of Transubstantiation, so far from being a miracle, is wanting in the principal circumstance, by which a true miracle is known, it is not a fact cognisable by our senses; all the miracles of the New Testament were distinguished by this peculiarity, they were appeals to men's senses. On the other hand this doctrine contradicts our senses, and would, if admitted, destroy the principal evidence of all miracles.

4. But the Church of Rome maintains that the forms, and the sensible qualities of bread and wine in the Eucharist, remain as they were, only the substance is changed. We beg our readers to pay particular attention to this distinction without a difference, for herein we conceive the grand fallacy lies, by which Papists have imposed on the understandings of many of their followers.

The bread and wine, say they, have the form and all the properties, such as taste, smell, &c., which they had before consecration, but then the substance is changed, they are no longer what they appear to be. Let us attend to this quibble. It is true that we know nothing about the *essence* of matter, or about the *substratum* of bodies, known through our senses by certain properties. For instance, the primary and essential particles of bread or any farinaceous substance, may be the same as those of flesh or any animal substance for aught we know. Neither we nor Papists know any thing about the

matter, and therefore it is impossible for us to speak positively on the subject.

But how do we know one body from another, since we know nothing of the *essence* of matter? Simply by its qualities or properties. Thus we know an apple from a watch, a house from an animal, a square from a circle, a cup full of wine from a cup full of blood. What would we say to the philosopher who told us that, because we were ignorant of the essence of these bodies therefore, for ought we know to the contrary, the apple which we handle and eat, is not an apple, but that it is a watch? would we not be ready to doubt his sanity? Equally absurd is the doctrine of Transubstantiation, and the absurdity would be clear to every understanding were it not intentionally involved in obscurity, and had cast around it apparently the sanctions and solemnities of religion.

5. Again we are told by Dr. Milner, as well as others who have written on this subject, "that" independently of Scripture, "philosophy and experience show that there is no essential connection between our sensations and the objects which occasion them, and that in fact each of our senses frequently deceive us."—*Milner's End of Roman Controversy*, Let. 37.

Whence he would have us to believe we should not trust such fallible and erring guides. We have quoted this passage not merely to show, even if its truth were allowed, that it is irrelevant to the purpose to which it is applied, but also to furnish our readers with a specimen of the quibbling to which Popish controvertists resort. If we were to charge the Doctor with maintaining that our sensations have no corresponding external objects, or that we do not from our very constitution, immediately refer certain classes of sensations to certain external objects as their causes, which we believe intuitively, will produce similar sensations in the same circumstances, he would deny the propriety of the meaning we attached to his words, because these are facts conformable to the experience of all men. But if this be not his meaning, then his expressions have little connexion with the subject in hand, and if he were called upon to explain what he means by "essential connexion between our sensations and their objects," it would be seen that they could not be explained in any way that would suit his argument. Again, the above objection has no force unless it can be shown that *all* the senses of *all* mankind frequently deceive them, this is what the Doctor would wish his unwary readers to understand, but

then he does not say so; mark his words, he says *each* of our senses frequently deceive us; he leaves himself a loop-hole for escaping from the absurdity of an assertion which is contradicted by universal experience. It is by such Jesuitical tricks as these that Popish controvertists impose upon the understandings of the unwary. They use words which when strictly interpreted, may convey correct ideas, but they employ them in such a way that they may make a different impression from that which, when literally interpreted, is their real meaning. Thus they impose on the minds of the simple, while at the same time they can defend themselves from the charge of *asserting* a falsehood. Our reply to this objection is already in some measure anticipated. We may further add that all our senses do not deceive us in any case, except it may be in cases of insanity.

Moreover, if it were possible that an individual's sight, touch, smell, hearing, and taste were all at fault in regard to the same object, still this would not answer the purpose of our opponents, they require to show that *all* the senses of *all* mankind are deceived in regard to one and the same object. The bread and the wine used in the Eucharist, appear to the senses of all persons who partake of them to be really bread and wine, but according to the Popish doctrine the senses of all these persons are deceived in reference to this matter, which is impossible.

Besides the objections already stated against the doctrine of Transubstantiation, there are many others both of a physical and a metaphysical nature, which all the sophistry of Rome cannot explain away. Some of these we shall now state as briefly as we can, for we have already taken up more room with this branch of the argument than we originally intended.

Absurdity 1. If this doctrine be true, then it follows that the body and soul of Christ can be in different places at the same moment of time. The sacrifice of the Mass, according to the Church of Rome, has been offered in all ages since the Christian era, each one of the millions of individual Papists who since that time to the present partook of the Eucharist, has eaten the body of Christ, therefore that body must have been substantially and physically present in all these individuals; now we know that an essential property of body, or a collection of matter, is that it occupies space, and that it cannot occupy two or more different places at the same time.

2. According to this doctrine, the body of Christ has been

made and destroyed millions of times. Each particle of bread, or each wafer contains the entire body of Christ, therefore the Romish Priests have made this body by consecration millions of times, and as often as such wafers have been swallowed, so often has the body and blood of Christ been swallowed, and destroyed, after descending into the stomach, and becoming subject to the action of the gastric juice.

3. The body, soul and divinity of Christ is found whole and entire in each wafer, or each piece of bread, for Papists maintain (this is the doctrine of the Council of Trent) that although the wafer or piece of bread be broken into parts after consecration, the body of Christ is not separated or broken into parts, but is entire in each one of those separate parts, however many they may be. Whence it follows, 1st. That a body can be divided into a number of different parts, and yet remain undivided and one! 2d. That the priest has the power of making as many bodies and souls as he pleases by simply dividing a piece of bread into a number of parts. 3d. That heretics, heathens or Musalmáns can *by accident* make many Christs. For suppose that a communicant by accident should allow the wafer to fall to the ground, by which it would be broken into a hundred pieces, he would thereby make a hundred bodies and souls out of that which, but for his awkwardness, was but one Christ! Or suppose that a heretic, or Heathen should go into a Roman Catholic Chapel, when Mass was being celebrated, and should by some mistake or in frolick, tip over the consecrated chalice, and spill the wine on the floor, he would thereby make as many Christs as there had been drops of wine spilt. From this it will be seen how very easy it is to perform a stupendous miracle among Roman Catholics!

4. According to this doctrine, Papists are cannibals, man-eaters, they eat human flesh, and drink human blood, for they themselves assert that they eat and drink the body and blood of Christ, that body which was made of the substance of the Virgin, not figuratively or spiritually, but actually and substantially!

5. If this doctrine be true, the priest has power over the body and soul of Christ. By some wonderful magical influence, he can cause that body and soul to be present where he pleases, and when he pleases. The necromancer who, according to poetical licence, can summon spirits from the vasty deep, is but a bungler compared to our wonder-working

priest. Is it a wonder that the lowering scowl of one so potent, should strike terror and dismay into the soul of the simple and ignorant Papist ?

6. According to the doctrine of the Romish Church, our Lord does not die when he is eaten and drunk. Then it follows that he is eaten and drunk alive, body, soul and divinity entire ! for these are swallowed together and go into the stomach together. There the entire living Christ remains, for they will not allow that he is destroyed. Now, if we suppose the Papist to receive the Eucharist twenty times, it follows that he hath swallowed an entire living Christ, body, soul and divinity, twenty times, and that at the end of the twentieth time there are in his stomach twenty living Christs ! If they deny this, and assert that only one Christ has been received, although he was received whole and entire, at twenty different times ; then we are brought to the absurdity of admitting that one body, (i. e., one mass of matter,) is the same as twenty, and that twenty are one. But we shall pursue the subject no further, it were easy to multiply difficulties were we disposed to urge them, enough we suppose has been said to convince every reasonable and unprejudiced mind, that Transubstantiation is a monstrous absurdity, contrary to experience, reason and common sense.

PART IV.

THE DOCTRINE OF THE MASS UNSCRIPTURAL AND IDOLATROUS.

The sacrifice of the Mass is closely connected with the doctrine of Transubstantiation, the one stands or falls with the other. According to this doctrine the bread and wine used in the Eucharist being changed into the real body, soul and divinity of Christ, is offered up as a true sacrifice for sin. The priest has the power not only, by a few words of consecration, to change the substance of bread and wine, but to offer up Christ as a sacrifice every time he performs Mass. Papists do not only maintain that in the Mass, the sacrifice of Christ is shown forth, or that it is a memorial and representation of the sacrifice which our Lord gave for us, when he made his soul an offering for sin, but that it is identically the same sacrifice which was made on Calvary, and is as truly and substantially offered up by every priest, in every instance

where the Mass is properly performed, as it was by the Lord himself. It will however be more satisfactory, and will silence the unfounded complaints of Papists, about misrepresentations of their sentiments, to state the doctrine in the words of their own acknowledged formularies. To this mode of representation, the most unreasonable among them cannot object. The chief authorities among them, and those which every Papist is bound to acknowledge, are the decrees of the Council of Trent, and the creed of Pope Pius IV. The decree of the Council of Trent is this :—

“ All the faithful are bound to offer to the Eucharist that same adoration of Latria, which is paid to the Deity : for such adoration rests upon the belief, that in that sacrament there is substantially present the filial God, concerning whom the Father pronounced ; Let all the angels of God worship him. And, analogously, in point of beneficial efficacy, the Eucharist, being the identical sacrifice which Christ offered upon the cross, must be deemed a true propitiatory sacrifice, making satisfaction, each time that it is offered, not only for the living, but likewise for the dead in the Lord who have not as yet been fully purified.”

And again in the creed of Pius IV. it is written—“ I do also profess, that in the Mass there is offered a true, proper, and propitiatory sacrifice for the quick and the dead ; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ ; and that there is a change made of the whole substance of bread into the body, and of the whole substance of wine into the blood ; which change the Catholic Church calls Transubstantiation.”

It is hence evident that the Mass, according to Popish doctrine, is a real propitiatory sacrifice for the sins of the living and of the dead,—that however often offered, or in however many places, it is still the same sacrifice which Christ offered,—that, although there is no death or shedding of blood, it is still a propitiatory sacrifice ;—that the Mass is and ought to be worshipped by Papists, with the same kind of worship which is offered to Almighty God.

Even Papists we presume, cannot object to the view we have given of their doctrine, seeing we have stated it in the words of their own Church. We hesitate not to pronounce it a wicked and blasphemous doctrine, opposed to Scripture, contrary to reason, dangerous in its tendencies, destructive to the souls of men, and made use of as a powerful engine, to enslave the bodies and minds of the ignorant.

The doctrine of the Mass is unscriptural.

1. We have already shown that Transubstantiation is a figment of Papal Rome, neither taught in the Scriptures nor by the Fathers, and moreover that it is contrary to reason and the testimony of our senses. If then Transubstantiation is false, the doctrine of the Mass cannot be true, they are intimately united, the one is a part of the other, they must stand or fall together. For if Christ's body and blood be not substantially and physically present in the Eucharist, the host, as it is called, cannot be offered as a sacrifice. Papists will admit this. The doctrine of the Mass therefore presupposes the truth of Transubstantiation, and is reared upon its assumed reality : since it has been shown that the latter is not true, and without foundation in Scripture, it follows that the former is unscriptural and false.

2. The doctrine of the Mass is no where taught in the Bible. We have consulted Roman Catholic writers on this subject, particularly Dr. Milner, and find that they have little or nothing to say on the Scripture authority of this dogma ; they are not able to quote a single text, in which the Mass is at all alluded to. At the institution of the Eucharist by our blessed Lord there is nothing said on the subject, on the contrary he tells his disciples, that the supper was instituted as a *memorial* of his death and atonement, " And he took bread, and gave thanks, and break it, and gave unto them saying, this is my body which is given for you, this do IN REMEMBRANCE OF ME." Luke xxii. 19. To the same purpose the Apostle Paul writes, that after our Lord had given thanks, " He break it and said, take eat : this is my body which is broken for you : this do IN REMEMBRANCE OF ME." 1 Cor. xi. 24. And again, " This cup is the New Testament in my blood, this do ye as oft as ye drink it, in remembrance of me," verse 25. " For as often as ye eat this bread, and drink this cup," ye do shew (καταγγέλλετε, publish abroad, proclaim, &c.) the Lord's death till he come." Verse 26. Hence it is evident that at the institution of the Eucharist, the doctrine of the Mass, was not even hinted at, neither can Papists produce a single passage in the New Testament where it is even obscurely alluded to, it is therefore a fiction of man's invention, destitute alike of proof or authority.

3. The doctrine of the Mass is not *only* not taught in Scripture, it is opposed to the nature and design of the sacrifice made by Christ, and contradicts the express declarations

of the New Testament. "A sacrifice properly so called, is the solemn infliction of death on a living creature, generally by the effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity, as a supplication for the pardon of sin, and a supposed means of compensation for the insult and injury thereby offered to His Majesty and government:"—*Dr. J. P. Smith*. This was the idea of propitiatory sacrifices particularly, among all nations barbarian or civilized. The Patriarchs under the Old Testament dispensation offered animals in sacrifice, not that thereby the wrath of God could be removed, but they were commanded to offer them as a type or prefiguration of the great sacrifice which our Lord was to offer. Thus they died in faith of the atonement which was to be made, and which was represented to them in an impressive manner by the death of the victims immolated on their altars. In like manner the sacrifices offered under the Mosaic dispensation, were vivid and impressive representations of the great sacrifice that the Son of God was to offer for sin; but they had no virtue in themselves, they could neither take away sin nor appease the guilty conscience, they were the mere shadows of better things. Hence the Apostle Paul tells us that "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For it is impossible that the blood of bulls and of goats should take away sins." Heb. x. 1, 4. All these then simply prefigured to the faithful Israelite, the great sacrifice on which alone he depended for salvation. In the fullness of time the Lord himself came in the likeness of our nature to do the will of the Father. The original source and fount of human redemption is the divine will. God himself, in sovereign mercy, determined to save sinners, and therefore he sent His Son to redeem them, "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 19. Christ therefore came into the world, not to purchase the love of God, but in obedience to that love, and to open up a channel for the communication of divine mercy to the chief of sinners, in a way consistent with justice. By the infinitely meritorious sacrifice of himself, he satisfied divine justice, made a propitiation for sin, suffered the penalty due to transgression, and brought in an everlasting righteousness, whereby it is shown, that

"God is just and the justifier of them that believe in Christ Jesus." Such are the nature and design of the sacrifice of Christ. The so-called sacrifice of the Mass has none of these characteristics, neither can it accomplish any one of these ends, it is in fact, as Papists declare, a bloodless offering, but the Scriptures distinctly tell us that "*without shedding of blood is no remission of sin.*" Heb. ix. 22.

Papists assert that in the Mass a daily sacrifice is made for sin. The Scriptures on the other hand tell us that sacrifices have ceased, that Christ having died once, there is no more need for any sacrifice. The Epistle to the Hebrews treats very largely on the subject of sacrifice, and if our readers will consult the tenth chapter particularly of that Epistle with candour and attention, they will see at once that this Popish dogma, contradicts the plain declarations of inspired truth. To show the contrariety between Popery and Scripture on this subject we shall quote a few passages :

Heb. vii. 27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did *ONCE* when he offered up himself.

„ ix. 24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. (For then must he often have suffered since the foundation of the world); but now *ONCE*, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment;

28. So Christ was *ONCE* offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

„ x. 10. By the which will we are sanctified, through the offering of the body of Jesus Christ *ONCE for all.*

12. But this man, after he had offered *ONE* sacrifice for sins, for ever sat down on the right hand of God.

14. For by *ONE* offering he hath perfected for ever them that are sanctified.

18. Now where remission of these *is, there is* no more offering for sin.

Many other passages might be quoted to the same purpose, but these are sufficient to show that Christ has made a full, entire and perfect atonement for sin,—that he gave himself

a sacrifice *once* and *only once* for us,—that there is no necessity for another sacrifice, that he is not, and according to divine appointment cannot be offered in sacrifice more than *once* for sinners. The Popish doctrine of the Mass therefore, is opposed to one of the fundamental doctrines of Christianity, for it implies the insufficiency of the one sacrifice of Christ,—this is rank infidelity, or it is the most palpable absurdity. Those who say or imply, that the one sacrifice of Christ, is not a sufficient atonement for sin, plainly deny the Gospel, and are not Christians. If they say that the sacrifice of Christ was sufficient, and still maintain the necessity of a daily sacrifice in the Mass, they as plainly contradict themselves and in fact talk nonsense. Our blessed Lord gave himself an offering of infinite merit for sin, once and only once, according to the Scriptures (εχαπαξ. Heb. x. iv.)

On this we rely for salvation, we require no other sacrifice, we look for none else, and in the ordinance of the Lord's Supper, we remember his death and passion, acknowledge the great guilt of our sins, the infinite merit of his atonement, and our dependance upon him alone for peace of conscience, deliverance and eternal salvation.

3. The sacrifice of the Mass, as it is called, has none of the characteristics of a true sacrifice ; we have already shown this, but we add further that there is no priest, in the proper sense of the term, among Papists or Protestants either, to offer up sacrifices. Papists themselves maintain that a priest is necessary to the proper offering of a sacrifice. The principal duty of the priest's office, according to Scripture, and this our opponents will not deny, was to offer up sacrifices, hence the original name *ιερευς* a sacrificer. Christ having come and offered himself once for all, there was no further necessity for a priest, the office in regard to its principal duty ceased, and so did also the name. Some of our readers may be startled at the assertion, that the office of priest does not exist among Christians, but that it does not exist in the Scripture sense of the term, as already explained, on Scriptural authority, we shall now prove. Papists, *et hoc genus omne*, strenuously maintain that their clergy have derived their office in an uninterrupted line from the apostles, this figment our readers are aware, is called Apostolic succession, a thing of such potent influence, that without it, no man can be an evangelist or true minister of Christ. For argument's sake we shall allow that Papists possess this mys-

terious something called Apostolic succession, and moreover grant all the virtues which they say flow from it. But if they be the proper successors of the Apostles, surely it will not be maintained, that the Apostles transmitted to their successors more official virtue than they themselves possessed. The Apostles, we assert without fear of contradiction, were not priests, they did not exercise the office of priest, neither did they pretend to any thing of the kind, in fact they are never called priests in the New Testament. Not being priests themselves, by what authority could they transmit the office to their successors? The original term in the New Testament for priest, as we have already stated, is *ιερευς*,—this term, is not *in one single instance* applied to any of the Apostles, or to any other office-bearer in the Church of Christ. The officers of the Church are called in the New Testament, bishops, presbyters, ministers, deacons, &c., but never priests (*ιερευς*).^{*} The office of priest ceased when Jesus our great high priest entered into the holy of holies for us, and with the office (as we have already said, and we challenge any Papist to contradict the assertion) the term *ιερευς* priest, ceased to be applied to the ministers of Christ. Thus the Apostle tells us God hath set some in the Church, “first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” 1 Cor. xii. 28. In this enumeration, it will be seen there is no mention of priests, neither is their office mentioned in any other part of the New Testament as belonging to the Church of Christ: the Church of Rome indeed has retained the name of Priest as a cloak, it is to be feared, to her many impositions. We demand then, on what authority do their clergy call themselves priests? Not on the authority of the Scriptures as we have already seen, not on the authority of Christ, for he never called his Apostles priests; not on the authority of the Apostles, they never call themselves, nor any other of the ministers of Christ, priests. The term priest in our language is a contraction for Presbyter, and if it were used simply as such, we should not object to it. We care not about a name, but when names are used to deceive the unwary and teach error, then they become important. It is a pity that the Church of England has retained the name, for however innocently it might have been first

^{*} The redeemed people of God are sometimes in the New Testament, called priests, but the clergy never. See Rev. i. 6; xx. 6.

adopted, it has given occasion to great errors, and an opportunity to her enemies to taunt her with the inconsistency of retaining the name, without the office. Thus Dr. Milner says, "I have to remark, in the second place, on the inconsistencies of the Church of England, respecting this point,—(i. e. the Mass,) she has *priests* but *no sacrifice*, she has *altars* but *no victim* ! Letter 40.*

This doctrine further is opposed to reason and common sense, for—

1. Jesus Christ our Lord, has made a complete, and infinitely meritorious propitiatory sacrifice for the sins of the whole world, what need then of any other sacrifice ? The sacrifice of Christ is either sufficient for the purpose for which it was offered, or it is not.—If any assert that it is not sufficient, then we have no hesitation in saying they are not Christians, they contradict the plain declarations of Scripture, and deny the Lord of glory. If Papists say that it is sufficient, then it follows, that there is no room for any other sacrifice, so that on either supposition the doctrine of the Mass is false.

2. But if Papists say, that the sacrifice of the Mass is the same as that offered on Calvary. We reply, that it is impossible. Because we have already shown that the materials used are bread and wine, and not the real body and blood of Christ. 2. It cannot be the same, for the body of Christ is in heaven according to the Scriptures, "whom the heaven," says the Apostle Peter, "must receive, until the times of the restitution of all things." Acts iii. 21. 3. If this pretended sacrifice be the same as that offered by Christ, then it follows that a sacrifice offered thousands of times is one and the same sacrifice, that the same victim can be offered in thousands of places remote from each other, at the same time, and in fine that millions of wafers offered in thousands of different places, at thousands of different times, are substantially and entirely each of them, the one body of Christ ! !

3. In the Mass, Christ is either offered as a sacrifice alive or he is killed and offered. If Papists say that the priest offers him alive, then we reply, that this is no sacrifice, for it is essential to a propitiatory sacrifice, that the victim should be put to death, "without shedding of blood there is no remission for sin."

If they say that Christ is offered as an immolated victim, he must then have been put to death by the sacrificer, that is

* The italics and punctuation are the Doctor's.

the priest, and consequently the Popish priests are guilty of the most awful of all crimes, the murder of our Lord. But we are wearied of the absurdities, and indeed the impiety of this doctrine. It would be easy to enlarge the catalogue of these absurdities, but enough has been said to convince every impartial mind that the doctrine of the Mass is unscriptural, monstrous and wicked.

The host, as it is called, is not only offered by Papists as a sacrifice for the living and the dead, it is worshipped as the Lord of glory. That this is the case, is evident from the following words of the decree of the Council of Trent already quoted, "All the faithful are bound to offer to the Eucharist, that same adoration of Latria, which is paid to the Deity." To the same effect are the prayers offered at the Mass, a few of which we give as a specimen :—

Living bread that didst descend from heaven
 God hidden and my Saviour
 Bread corn of the elect
 Wine budding from virgins
 Fat bread, and the delight of kings
 Continual sacrifice
 Pure oblation
 Lamb without spot
 Most pure table
 Food of angels
 Hidden manna
 Memorial of God's wonderful works
 Supersubstantial bread
 Word made flesh and dwelling in us
 Holy host
 Chalice of benediction
 Mystery of faith
 Most high and venerable sacrament
 Sacrifice of all other most holy

} Have mercy upon us.

From all this it is evident that the Eucharist is worshipped with the same reverence as is paid to the Almighty, maker of heaven and earth. Papists do not deny this.

We have no hesitation in denouncing it as the foulest idolatry that ever disgraced human nature. The Pagan Roman delighted in his Jupiter Capatolinus, the Ephesian worshipped the image of his great goddess Diana, and the Egyptian adored his Apis in the form of a living ox, the Hindu in our times worships his Doorga, and then consigns her image to the sacred Gunga, but our Papists worship their wafer and then —,

swallow it, that is to say they fall prostrate to the thing which they afterwards eat. Now if the wafer used in the Eucharist be but a wafer as we have shown, then it is evident that Papists are chargeable with the grossest idolatry, but if it be really and truly God their saviour, it is equally evident that they are guilty of the monstrosity of swallowing entire the whole body, soul and divinity of Christ, and of eating their idol, an absurdity which no other idolater ever perpetrated.

The Scriptures denounce the greatest judgments against all idolaters. It was for the sin of idolatry chiefly that the world was destroyed by the flood, for this sin God punished the nations of Canaan, and commanded them to be destroyed from the face of the earth; for this sin indeed God oftentimes punished his own people the Jews, and gave them up to the power of their enemies;—for this sin, God gave up the Heathen, who changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and to four-footed beasts, and creeping things, to a reprobate mind, and to all manner of uncleanness. (See Romans i. 23—32.) It is a sin to which corrupt human nature is ever prone, but which God has declared he will punish unto the third and fourth generation of them that hate him. Papists, however, are exceedingly angry when they are charged with the sin of idolatry. In reference to the subject before us, we maintain that they are idolaters because they worship what we believe and know to be a piece of bread, just as we say that Hindus are idolaters because they worship images of wood and stone; and so long as we are convinced, that the object of their adoration in the Mass is nought but bread and wine, we cannot but call such adoration idolatry, therefore the charge of disingenuousness brought against Protestants in regard to this matter, is futile and senseless. We are not disingenuous, we boldly call the adoration of the Eucharist idolatry, and we state the reason why we so designate it. But let us hear the accusation and the grounds of it from Papists themselves. Thus Dr. Milner says—

“The first of these disingenuous practices, (*i. e. of Protestants,*) consists in misrepresenting Catholics as *worshippers of bread and wine* in the Sacrament, and therefore as *Idolaters*, at the same time that our adversaries are perfectly aware that we firmly believe, as an article of faith, that *there is no bread nor wine*, but Christ alone, true God, as well as man, present in it. Supposing, for a moment, that we are mistaken in this belief, the worst we

could be charged with is an error, in supposing Christ to be where he is not ; and nothing but uncharitable calumny, or gross inattention, could accuse us of the heinous crime of Idolatry."

In reply to this we state—1. If the position maintained in this passage were allowed, the very foundations of all morality and all religion would be destroyed. Papists it would appear ought not to be called idolaters, because they believe "Christ alone, true God, and true man to be present in the Eucharist," and the worst they can be charged with is a *mistake* or *error* in supposing that to be true, which is false ! This is a very delicate soft accusation, might not the thief or the libertine plead the same excuse. The man who steals my property, ought not, according to this be called a thief, "that would be nothing but an uncharitable calumny," he is only chargeable with an error in supposing that my property is better in his possession than in mine !

2. But again let us try Papists on the principles of this defence of their Champion. They doubtless agree to the soundness of the principle, "that with what judgment we judge, we shall be judged : and with what measure we mete, it shall be measured to us again." We would ask our opponents, why do they call the Heathen, the Hindus for instance, idolaters ? Every intelligent Hindu will tell them, that he does not worship a stone or a piece of wood, but that he worships the deity whom he believes to be really present in the image after consecration ; and might not the Hindus say with as great propriety as Papists can, in the language of Dr. Milner :—"Supposing, for a moment that we are mistaken, the worst we could be charged with is an error, in supposing God to be where he is not." Now we ask, would Papists admit this explanation, and would they therefore cease to call Hindus idolaters ? we trow not. Whence then the propriety of this clamor about Protestant misrepresentation and calumny, we deal by Papists just as they deal by others in this matter, and they cannot object to have the same measure dealt to them, which they deal out to others : they charge Hindus with gross idolatry for worshipping that as God which is not God, we in like manner charge Papists with equally gross idolatry in worshipping a wafer which is not God, as God. And we can no more consent to call this great sin of theirs a *mistake* or an *error*, than they will call the worship of the Hindus by these smooth names. Moreover, we have yet to learn that an error in judgment is not sin, aye and sin of the

grossest kind in the sight of God, in proportion to the subject regarding which the error is committed. We hope that Papists do not maintain, with some modern infidels, that man is not responsible for his belief. If it be allowed that he is so, and that especially when he has the means of correcting his errors, then there is no force, no relevancy in the complaint made against Protestants for calling the adoration of the Eucharist, idolatry.

We have thus stated the doctrine of the Church of Rome in regard to the Eucharist, and shown that it is contrary to Scripture, reason and common sense, that it is idolatrous and wicked, dishonouring God, and destructive to the souls of men. We have stated the doctrine not in our own words, but in the words of the formularies acknowledged by Papists, on this ground therefore even our enemies cannot accuse us of unfairness. The inferences deduced are our own; but they are such as necessarily arise from the doctrine, and the principles which it involves. It is in fact a doctrine invented, and well adapted to uphold priestcraft, to rivet on the necks of men the chains of priestly domination, the worst species of tyranny with which mankind were ever afflicted; to bewilder, to frighten, and keep in subjection the souls of the simple, by the terror of pretended miracles and lying wonders.

We warn our Protestant friends, who of late have begun to look upon Popery with a kindly eye in this city, and assist the Jesuits, by various means, in their aggressions; to be aware of the machinations of the Man of Sin. Popery is the most determined enemy to civil and religious liberty, as well as to the souls of men. The Jesuit may flatter you for a time, and lull your suspicions with smooth epithets, such as "our Protestant friends—erring Christian brethren." Know you not that his Church condemns you as a heretic, curses and anathematizes you? Are you aware that every Papist is bound according to his system to declare, in the words of the creed of Pius IV. that his "is the true Catholic faith, without which no man can be saved?" There may be indeed some who, in spite of Popery, would allow you to enjoy your own opinions without molestation, we speak not of individuals but of the system. The Jesuit in particular would soon make you feel, had he the power, that the anathemas of his church were no vain threats; were his power equal to his will the thunders of the Vatican would soon burst over you with a violence

unknown to our Protestant forefathers.* “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

To our readers generally we recommend a diligent study of the Scriptures, there they will find Popery delineated by inspired Apostles and Prophets in its true colours. (See particularly 2 Thessal. ii.; Rev. xiii.; 2 Tim. ii.)

In the Bible, the Church of Rome is called “the **BEAST** with seven heads and ten horns, whose name is **BLASPHEMY**.” “**Mystery**,” “**Babylon the Great**,” “the Mother of Harlots and Abominations of the earth.” “**THE MYSTERY OF INIQUITY**” —“that **WICKED** [one] whom the Lord shall consume, with the spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Tim. ii. 7. (The wicked) “whose coming is after the working of Satan with all power and signs and lying wonders,” and with all deceivableness of unrighteousness, in them that perish. “**THE ANTICHRIST**,” “the Man of Sin,” the **SON OF PERDITION** who opposeth, and exalteth himself above all that is called God. “Therefore come out of her, (saith Jesus,) my people, that ye be not partakers of her sins, and that ye receive not her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.”

* The Rev. Mr. Scott thus enumerates the murders perpetrated by Papists to uphold their system. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain, in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put 36,000 to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed by various tortures, one hundred and fifty thousand Christians within thirty years.—Vide Scott’s Commentary on Rev. xiii.

THE SAVIOUR'S COMPLAINT.

পরিত্ৰাণকর্তার আক্ষেপোক্তি।

উদ্ভ্রমল কর হে বিড় পাঠক নয়ন।
ভক্তি ভাবে তব প্রেম করিতে গৃহণ ॥
হে আত্মন তব দয়া প্রকাশি সম্বর।
সুজাতের অত্র বাঞ্ছা পরিপূর্ণ কর ॥

যাঁহার অনুগৃহে আমরা অদ্যাবধি জীবন ধারণ করি-
তেছি, যিনি আমাদের মঙ্গল এবং উদ্ধারার্থে ক্রুশ
নামা কাষ্ঠযন্ত্রে দুঃসহ যন্ত্রণা সহ্য করিয়াছেন, এবং
মৃত্যুরূপ শয্যাহইতে পুনরুত্থান পুরঃসর এখন পর্য্যন্তও
আমাদের হিতার্থে নিয়োজিত আছেন, এবং যাঁহার
পুনর্জীবনে আমাদের মোক্ষরূপ অনন্ত সুখের ভাবি প্রত্যা-
শা মনোমধ্যে সর্ব্বক্ষণ জাজ্বল্যরূপে জাগরুক আছে, সেই
পরমারাধ্য পরিত্ৰাণকারি দৈশ্বরই আমাদের সম্পূর্ণরূপে
পূজনীয় ও অগণ্য ধন্যবাদের পাত্র হইলেন।

‘তুমি এই দয়াপূর্ণ মুক্তিপ্রদায়ির মনোহর ও কৃপা-
পূর্ণ আত্মানরূপ বাক্যাবলি প্রকাশিত ভবিষ্যদ্বাক্যের
তৃতীয় অধ্যায়ে দেখিতে পাইবে; যথা, “দেখ, আমি
দণ্ডায়মান হইয়া দ্বারে আঘাত করিতেছি; তাহাতে
যে কেহ আমার রব শুনিয়া দ্বার মুক্ত করিয়া দিবে,

আমি প্ৰবেশ করিয়া তাহার সহিত ভোজন করিব, এবং সেও আমার সহিত ভোজন করিবে।” আমি অতি স্নেহে তোমাকে এই দ্বারোদ্ঘাটন রূপ তাৎপর্য্যের মৰ্ম্মাবধারণ করাইতেছি। যৎকালে তুমি এই দয়াময় পরিভ্রাণকারির পবিত্র বাক্য শ্রবণ কর, অথবা তদীয় ধৰ্ম্মোপদেশক সহ তৎকথনাদিতে প্রবৃত্ত হও, তখন তিনি তোমার হৃদয়পুরের দ্বারোদ্ঘাটন হেতু মনোদ্বারে শব্দ করেন, এবং কখনও বা আত্মচাক্ষুৰ্য্য ও কখন বা শোক মোহ যজ্ঞগাদিদ্বারা তোমাকে আবদ্ধ করিতে থাকেন।

এতদাত্মন্যের তাৎপর্য্য এই যে তুমি স্বীয় হৃদয়-পুরের দ্বারোদ্ঘাটন পুরঃসর তাঁহাকে তন্মধ্যে গৃহণ করিলে তিনি তোমাকে তদীয় যজ্ঞগা সমূহ, মৃত্যুপাশে বদ্ধতা, স্বকৃত কৰ্ম্মাদি, এবং স্বীয় মহত্ত্বোপার্জন দর্শন করাইয়া চরিতার্থ করিবেন, এবং যাহাতে তুমি তৎপ্রদর্শিত পথের স্বরূপার্থ অনুধাবন করিতে, তাঁহাকে হৃদয় সমর্পণ করিতে, এবং তদ্বারা স্বীয় হৃদয়াকাশের পাপরূপ মলিনাভা দূরীকরণদ্বারা জ্ঞানজ্যোতির প্রভা প্রতিভা করিতে, মনকে অধর্ম্মরূপ কণ্টকবৃত্ত পথহইতে নিবৃত্ত করিয়া ধর্ম্মপথে সঞ্চালন করিতে, মানসমন্দিরহইতে ঈশ্বরের প্রতি যে কোন প্রকার দ্বেষ হউক, পরিহার পুরঃসর তৎপ্রতি প্রেমোদ্ভাবন করিতে, এবং যাহাতে নরকায়ি উত্তীর্ণ হইয়া মনোহর স্বর্গবাসের অধিকারী হইতে সচেষ্ট ও সমর্থ হইকে, ইত্যাকার ধর্ম্মজ্ঞান বিতরণ জন্য নিযুক্ত হইবেন। এই মনোহর দয়াপূর্ণ কৃপাসমূহ গৃহণ ব্যতিরেকে তুমি কি প্রকারে নিবৃত্ত হইতে পার?

যে প্রকার তাঁহার এই কৃপাপূর্ণ আত্মান ভ্রবণ করিলে, তদ্রূপ তাঁহার অসহ্য আক্ষেপোক্তিও ভ্রবণ করহ। যথা, আমি এক দ্বার দেশে উপস্থিত হইয়া তদ্ব্যবহর্তী হওন জন্য দ্বারাঘাত করিতে লাগিলাম; সমুদয় বর্ষাকাল অতিক্রান্ত হইল, তথাচ উক্ত দ্বার উদ্ঘাটিত হইল না; কিন্তু উক্ত কালের ভয়ঙ্কর বজ্রধ্বনি, ও অবিরত বিগলিত জলধারার আমাকে নির্বৃত্ত করিতে পারিল না। এতদ্রূপ দ্বারাঘাত করিতে করিতে ক্রমেতে শীতশীত উপস্থিত হইল, এবং তৎকালের তুষার সংযুক্ত পৃথিবী শীত সমীরণ সহ্য করিয়াও শব্দ করিতে রহিলাম, কিন্তু তথাচ উক্ত দ্বার উদ্ঘাটিত হইল না। এই রূপে ক্রমান্বয়ে অবশেষে গ্রীষ্মকালের উদয় হইল, এবং তৎকালের ভয়ঙ্কর রৌদ্রোত্তাপে তাপিত, ও প্রচণ্ড অধিবৎ সমীরণে তাড়িত, এবং দুর্জয় উত্তাপরূপ ক্রেশে পরিতাপিত হইয়াও দ্বারাঘাতে প্রবৃত্ত রহিলাম, কিন্তু কিছুতেই তাহা সুলন হইল না। উক্ত গৃহাধিকারী এতাদৃশ ঘোর নিদ্রাভিভূত ছিল, যে তাহার কিছুতেই চৈতন্যোদয় হইল না; অবশেষে দেখিলাম, এক নিষ্ঠুর চৌর উক্ত গৃহে প্রবেশানন্তর তাহার প্রাণ হনন করিল।

উপরোক্ত আখ্যান দীর্ঘজীবী ব্যক্তিগণের প্রতিই সুন্দর-রূপে সমবেত হইতে পারে। খ্রীষ্টের মঙ্গলসমাচার বাহকেরা চিরজীবনকাল জনসমাজে তদগুণানুবাদ ব্যাখ্যা করিয়া উপরোক্ত ব্যক্তিগণের মঙ্গলোদ্দেশে চেষ্টা পাইতেছেন, এবং মোক্ষরূপ অনন্ত সুখাধিকার হেতু তৎপ্রতি বিশ্বাস সহ প্রেম করণে পুনঃ পুনঃ অনুরোধ ও প্রার্থনা

করিতেছেন, কিন্তু উক্ত ব্যক্তি সমূহের এতাদৃশ চিন্তাবিমূঢ়তা, যে তাহার। কিছুতেই উক্ত বিষয়ে মনোনিধান, অথবা চৈতন্য চক্ষুরাশ্রয়দ্বারা এই প্রেমপূরিত ভাব গ্রহণ করিতে অগ্ণসর হয় না। সমুদয় জীবন পর্য্যন্তও রূপণ হয়, তথাপি পারলৌকিক সুখের প্রতিরূপমাত্রও দৃষ্টিপাৎ করে না। মৃত্যুকালে চিন্তা বিমূঢ়ের ন্যায় অজ্ঞান রূপে পতিত হইয়া প্রাণ পরিত্যাগ করে, এবং জীবনকালের যে সমস্ত ঐন্দ্রজালিক পদার্থ সমূহের প্রতি সাতীশয় প্রণয় ও প্রেম প্রকাশ পুরঃসর সমস্ত জীবন রূপণ হইয়াছে, তৎসমস্ত যুথভুষ্ট হরিণের ন্যায় পশ্চাতে পতিত হইয়া থাকে।

তৎপরে আমি দ্বিতীয় দ্বারে উপস্থিত হইলাম, এবং তাহা উদ্ঘাটন হেতু পূর্জ্যোক্ত প্রকারে পুনঃ পুনঃ দ্বারাঘাত করিতে লাগিলাম। যদিও উক্ত গৃহাধিকারী আমার সাক্ষাতে তাহার অন্যান্য বান্ধবগণের মৎসদৃশ আত্মান শ্রবণান্তর দ্বারোদ্ঘাটন পুরঃসর তাহাদিগকে তদভ্যন্তরে গ্রহণ করিলেন, এবং সাতীশয় আনন্দ প্রকাশ পুরঃসর তাহাদিগের সন্তাষণ ও প্রফুল্লমনে তাহাদিগের সহিত আমোদ প্রমোদে মগ্ন হইয়া পরমসুখ সন্তোষে প্রবৃত্ত হইলেন, কিন্তু আমার বাক্যে বধিরসদৃশ হইয়া মমানুকূলে দ্বারোদ্ঘাটনে প্রবৃত্ত হইলেন না। কি করি, নিরুপায়-প্রায় দ্বার ভাগে দণ্ডায়মান থাকিয়া পূর্জ্যোক্ত প্রকার শব্দই করিতে রহিলাম, এবং দেখিলাম, যে উক্ত দুর্ভাগ্যবন্ত বান্ধবগণের। উক্ত গৃহাধিকারিকে হনন করিল। মনুষ্যাগণ আপন আপন পারত্রিক মঙ্গলোদ্দেশে দৃষ্টিমাত্রও রূপণ করেন না, কিন্তু বৃথা জোড়া কোতুকাদি ও কুৎসিত ইন্দ্রিয়

সুখসাধনকর ব্যাপারে মাতিশয় আগ্রহসহ অগুনতর হয়েন।
এবং প্রাণপণে সাধ্যানুসারে তদুদ্যোগেই নিযুক্ত থাকেন।
কিন্তু হায়! লোকান্তরে “ধনীন্দ্রুবর নরকাগ্নিতে, ও লাজ্জা-
রস ইব্রাহীমের বক্ষোপরি অর্থাৎ সুখদ স্বর্গভবনে অব-
স্থিতির ন্যায়” আপনাদিগকে দর্শন করিয়া বিমুগ্ধচিত্ত
ও বিস্মৃত হয়েন।

তৎপরে আমি তৃতীয় দ্বারে উপস্থিত হইলাম, এবং
তদুদ্যোগেই হেতু পূর্বোক্ত প্রকারে শব্দ ও অনুরোধ করিতে
লাগিলাম; কিন্তু গৃহান্তরহইতে মদীয় আত্মানের এই
মাত্র উত্তর প্রদত্ত হইল, যে “এক্ষণে আমার সময় নাই,
উপস্থিত তুমি স্থানান্তরবর্তী হও।” কিন্তু হায়, এতদ্বা-
ক্যাবলি তদীয় বদনহইতে বিনির্গত হওনের পরেই দে-
খিলাম, যে এক প্রচণ্ড বেগবান বায়ুর তাড়নাঘাতে উক্ত
বাটী সংচূর্ণমান হইয়া উক্ত গৃহাধিকারিকে হনন ও
মৃত্তিকাশায়ী করিল। ইহার মর্ম্ম এই যে মনুষ্যাগণকে
যৌবনাবস্থায় ধর্ম্মমার্গে প্রবৃত্তি দিলে তাঁহারা কহিয়া থা-
কেন, যে এক্ষণে ধর্ম্মচিন্তার সময় নয়, সাম্প্রদায়িক কর্ম্মাদি
ও উপস্থিত সময়োপযোগি সুখোপার্জ্জনে ব্যস্ততা প্রযুক্ত
পারত্রিক চিন্তার সময় অতি অল্প, সুতরাং বয়োধিক্য
সহকারে সময়ান্তর ব্যতিরেকে তচ্চিন্তার সম্ভাবনা নাই।
এতদ্রূপ বাক্যবিন্যাসদ্বারা সমস্ত জীবন ক্ষেপণ করেন,
এবং অবশেষে করালকাল কর্তৃক আকর্ষিত হইয়া গভীর
যজ্ঞগামুচক মৃত্যুপাশে নীত হয়েন।

এক্ষণে আমি চতুর্থ দ্বারে উপস্থিত হইলাম, এবং
পূর্বোক্ত প্রকার দ্বারাঘাত করাতে ঋণকাল বিলম্বে, “তুমি

কে?" এই মাত্র জিজ্ঞাসাবাদ্য শ্রবণ করিলাম। আমি কহিলাম, যে আমি খ্রীষ্ট, বাটীমধ্যে প্রবেশাকাঙ্ক্ষায় দ্বার-ভাগে অপেক্ষা করিতেছি। এতদ্বার্তা শ্রবণে উক্ত ব্যক্তি সম্মুখ পুর্ষক আমাকে আহ্বান করিলেন, এবং অধ্যাত্মীন হেতু আসন প্রদান পুরঃসর কহিলেন, যে আমি উপস্থিত কর্ণে অত্যন্ত ব্যস্ত আছি, আপনি অনুগ্রহ পুর্ষক কিঞ্চিৎ কাল বিলম্ব করুন। কিন্তু হায়! তাঁহার কার্যগতি এতাদৃশ ব্যাপৃত ও দীর্ঘসূত্র হইয়া উঠিল, যে তাহা সমাধান না হইতে হইতেই তাঁহাকে মৃত্যুমুখে পতিত হইতে হইল। জগতীতলে এতাদৃশ অনেক মনুষ্য আছেন, যাঁহারা যদিও যীশুর প্রতি বিশ্বাস ও তৎপথাবলম্বন জীবনের মুক্তি ও পুরুষত্ব সাধন বোধ করিয়া থাকেন, কিন্তু বহুবিধ কার্য্যসূত্রে আবদ্ধ থাকিয়া তদ্বিষয়ে সম্পূর্ণরূপে মনোযোগী হয়েন না, সুতরাং চিরজীবনকাল চিন্তাভিভূত ব্যাকুলচিত্ত হইয়া অবশেষে দেহযাত্রা সম্বরণ করেন। আহা, এতাদৃশ ব্যক্তিগণের অবস্থা কণ্টকবনে বীজাকুর মদৃশ বিফল হয়।

তৎপরে আমি পঞ্চম দ্বারে উপস্থিত হইলাম, এবং পুর্ষমত দ্বারাঘাতদ্বারা দ্বারোদ্ঘাটনের অনুরোধ করিলে গৃহাধ্যক্ষ মদীয় নাম জিজ্ঞাসা করিলেন। আমি কহিলাম, যে আমার নাম খ্রীষ্ট, বাটী মধ্যে প্রবেশাকাঙ্ক্ষায় দ্বারভাগে উপস্থিত আছি। এতৎ শ্রবণে গৃহস্থামী, “আমি বৃদ্ধ, ক্লীণকলেবর, কি প্রকারে তোমার সেবা করিব?” ইত্যাদি বাক্য বিন্যাসদ্বারা যুবক সম্মিথানে গমনের কারণ আমাকে অনুরোধ করিলেন। আমি তথাচ নিরন্ত হইলাম না, কিন্তু হায়! দেখিলাম যে উক্ত ব্যক্তি কোন

প্রকারেই গাত্রোত্থান না করাতে মৃত্যু আসিয়া তাঁহাকে গ্রাস করিল। খ্রীষ্ট স্বীয় দয়াপূর্ণ গুণগুণে জনসমূহের স্বর্গীয় সুখোদ্দেশে সচেষ্টিত হন, কিন্তু মনুষ্যগণ তদীয় আজ্ঞা সমূহকে ভাৱাক্রান্ত ও ক্লেমজনক বোধ করিয়া “বৃদ্ধ ক্লীণাঙ্গ” ইত্যাদি ছলনাদ্বারা তাঁহাকে অবহেলা করে, কিন্তু হায়! স্বীয় অদূরদর্শিত্ব বিবেচনা জন্য অতি আক্ষেপের সহিত তাহারা মৃত্যু পাশে নীত হয়।

এক্ষণে আমি ষষ্ঠ দ্বারে উপস্থিত হইলাম, এবং পু-
রোক্ত প্রকার দ্বারোদ্ঘাটন হেতু দ্বারাঘাত করিতে
লাগিলাম। কিঞ্চিদ্বিলম্বে এক ব্যক্তি দ্বারোদ্ঘাটন পুরঃ-
সর আমাকে দ্বারাঘাতের কারণ জিজ্ঞাসা করিলেন।
আমি স্বীয় অভিপ্রায় অর্থাৎ বাটীর মধ্যে কিঞ্চিৎমাত্র স্থান
প্রাপণাকাঙ্ক্ষায় তন্মধ্যে প্রবেশাভিলাষ জ্ঞাপন করিলাম,
কিন্তু তিনি তাহাতে কদাচই সন্মত হইলেন না; কহিলেন,
যে আমি তোমার পরামর্শ গ্রহণ করিতে পারিব না,
কারণ হস্ত পদাদি চক্ষু কর্তৃক কোন প্রকার দোষ কৃত
হইলে তোমার মতে তাহাদিগকে ছেদন অথবা উৎপাটন
করিয়া ফেলিতে হয়; সুতরাং তাহাতে আমি কদাচ স্বীকৃত
অথবা সন্মত হইতে পারি না; অতএব তুমি স্থানান্তরবর্তী
হও। এতদ্বাক্য সমূহ উক্ত ব্যক্তির বদনহইতে বিনির্গত
হওনের পরেই তেঁহ ভূতলে পতিত হইয়া প্রাণ পরিত্যাগ
করিলেন। মনুষ্যগণের এতাদৃশ কুকর্মানুরাগ, যে তাঁহারা
পাপ সমূহকে হস্তপদাদি ইন্দ্রিয় সদৃশ প্রিয় বোধ করেন,
সুতরাং তদীয় সুখে বিমুগ্ধ হইয়া পাপ পক্ষ বিলেপিত
কলেবরে মৃত্যুমুখে পতিত হয়।

একুশে আমি সপ্তম দ্বারে উপস্থিত হইলাম, এবং তন্মধ্যে প্রবেশ হওনাকাঙ্ক্ষায় পুরোক্ত পুরকারে দ্বারাঘাত করাতে অন্তর্ভাগহইতে “তুমি কে?” ইতি প্রশ্ন ক্রত হইল। “আমি নাসরৎ দেশীয় যীশু” ইত্যাদি বাক্যের দ্বারা তদন্তর প্রদান করিলে তিনি কহিলেন, যে হা, আমি তোমাকে পরিচিত আছি, তোমার অভিমত এই যে তোমার অনুগামী হইলে ক্রুশ যন্ত্র বহন, সংকীর্ণ পথে পরিভ্রমণ, এবং গণ্ডদ্বয়ের এক ভাগে আঘাত প্রাপ্ত হইলে অন্য ভাগ তৎসমীপে সম্মুখীন করিয়া দিতে হয়। আমি এতাদৃশ প্রণয়াকাঙ্ক্ষা করিতে ইচ্ছুক নহি। যে ব্যক্তি আমাকে আত্ম অভিপ্রায়ানুসারে কার্য্য করিতে দেয়, তাহারই সহিত আমি বন্ধুত্ব করিতে মানস করি। কিন্তু হায়! উক্ত ব্যক্তি এতদ্বাক্য সমূহ কহিবামাত্রই এক দৈত্য আসিয়া তাহাকে আঘাত করিল, এবং তদ্বারা ভূভাগে পতিত, মৃত, এবং জঘন্য কীটাদি কর্তৃক চর্খিত হইল। জগতীতলে এতাদৃশ অনেক মনুষ্য আছেন, যাহাদিগের অন্তঃকরণে খ্রীষ্ট ধৈর্য্য ও নম্রবারি পরিসেচনে অহঙ্কারাদি কুকর্ম্মহইতে নিবৃত্ত করিতে ইচ্ছুক হন; কিন্তু তাঁহারা এতাদৃশ দুর্দান্ত, যে বরং হেরোদ রাজার সদৃশ মৃত্যুকর্তৃক আক্রান্ত হইতে স্বীকার করিতে পারেন, তথাচ আপন আপন আন্তরিক দুর্দান্ততা পরিহার করিতে পারেন না, সুতরাং খ্রীষ্টরূপ মহানিধিকে হৃদয় মধ্যে কিঞ্চিৎমাত্র স্থান প্রদান করিতেও স্বীকৃত হয়েন না।

তৎপরে আমি অষ্টম দ্বারে উপস্থিত হইলাম, এবং তন্মধ্যে প্রবেশাভিলাষে দ্বারাঘাত করিলে গৃহাধিক

কহিলেন, যে আপনার সহিত অপরিচিত, অথচ মদীয় অন্যান্য বান্ধবগণ কর্তৃক বাণীর সর্ব স্থানই অধিকৃত রহিয়াছে, সুতরাং এতাদৃশ স্থান নাই, যথায় আপনাকে আহ্বান করিতে পারি। এতদ্বাক্য কহিয়া উক্ত ব্যক্তি তাহার জনৈক সহচরসহ বহির্ভাগে গমন করিলেন, এবং পুনরায় প্রত্যাগত হইয়া তাহাকে তদীয় বাণী পুনঃ সন্দর্শন করিতে হইল না। খ্রীষ্ট অনেকের অন্তঃকরণে প্রবেশ পুরঃসর তদীয় মঙ্গলোদ্দেশে সচেষ্টিত হন, কিন্তু তাহার স্বীয় স্বীয় আত্মীয়গণের অথবা বন্ধুবান্ধবের ভয়ে অথবা প্রণয়ে উক্ত ঐশ্বরিক আহ্বান সমূহকে অবজ্ঞা করেন। কিন্তু মথিলিখিত সূসমাচারের ১৯ অধ্যায়ের ২৯ পদেতে যে অঙ্গীকার লিখিত আছে, অর্থাৎ, “যে কোন ব্যক্তি আমার নামপ্রযুক্ত বাণী, কি ভ্রাতা, কি ভগিনী, কি পিতা, কি মাতা, কি স্বামী, কি বালক, কি ভূমি পরিত্যাগ করে, সে তাহার শত গুণ পাইবে, এবং অনন্ত জীবনের অধিকারী হইবে,” তাহা তাহাদিগের স্মরণ পথে পতিত হয় না, সুতরাং মূর্খত্ব দোষে বিমুগ্ধ হইয়া প্রাণ পরিত্যাগ পূর্বক নরককুণ্ডে পতিত হয়, এবং তখন তাহার অতি প্রিয় বান্ধবগণ কোন উপকার করিতেই সমর্থ হয় না।

এক্কেণে আমি নবম দ্বারে উপস্থিত হইলাম, এবং তদ্ব্যবহর্তী হওন জন্য পূর্বোক্ত মতে দ্বারাঘাত করিতে লাগিলাম। গৃহাধ্যক্ষ দ্বারোদ্ঘাটন করিলেন, এবং আমাকে দৃষ্টি করিয়া অতিশয় আশ্চর্য্য সহ কহিতে লাগিলেন, যে আমি আপনার সাক্ষাৎকার লাভ করিয়া অতিশয় আনন্দ লাভ করিলাম। আমি নৃপতনয়ের বিবাহোৎসবে গমন

কারণ এই বেশভূষা প্রস্তুত করিয়াছি, আপনার ইহা মনো-
 নীত হইয়াছে কি না? বলুন। আমি কহিলাম যে আমাকে
 বাটী মধ্যে প্রবেশ হইতে দিলে তোমার এতাদৃশ সূচাক
 বেশভূষা করিয়া দিব, যাহাতে তুমি নৃপাঙ্কজের বিবাহ
 ভোজে সুন্দররূপে শোভিত হইবে। কিন্তু উক্ত ব্যক্তি তা-
 হার পূৰ্ব্বকৃত বেশভূষার প্রতি অধিক অনুরাগী হওয়াতে
 তৎপরিত্যাগে অস্বীকৃত হইল, এবং অনতিবিলম্বেই রাজ-
 বাটীর জনৈক কিস্কর তদুদ্দেশে আগমন করাত্তে তৎসম-
 ভিব্যাহারে তথায় গমন করিল। রাজসদন গমনোপযোগি
 নুযোগ্য বেশভূষা তাহার ছিল না, সুতরাং তথায় উপ-
 স্থিত হওয়াতে দ্বারপালগণ তৎপ্রতিপক্ষে দ্বার রুদ্ধ করিয়া
 তাহাকে তন্মধ্যে প্রবেশ করিতে দিল না। অবশেষে লজ্জা
 ও অপমানাভিভূত হইয়া উক্ত ব্যক্তি বহির্ভাগে থাকিয়া
 ক্রমেতে প্রাণ পরিত্যাগ করিল। খ্রীষ্ট মনুষ্যগণকে সুখদ-
 স্বর্গলাভের অধিকারী করণ জন্য নিম্নলিখিত ধর্মরূপ পরিচ্ছদ-
 দ্বারা সুশোভিত করণে অত্যন্ত ইচ্ছুক হইলেন, কিন্তু তাহারা
 বাহ্যিক প্রেম ও বিশ্বাস প্রকাশ পুরঃসর অন্তঃকরণে তদ্বি-
 যয়ে মানসিক ভক্তি প্রকাশ করে না, সুতরাং এতদবস্থায়
 মৃত্যুরূপ করাল রাজ কিস্কর আসিয়া অনতিবিলম্বেই তা-
 হাদিগকে অপহরণ করিয়া লইয়া যায়, এবং মথিলিখিত
 সুসমাচারের ২২ অধ্যায়ের বচনানুসারে অন্ধকারে নিষ্কিপ্ত
 হইয়া চিররোদনে কালযাপন করে।

একদা আমি দশম দ্বারের পুরোভাগে উপস্থিত হইয়া
 পূর্ব২২ দ্বারাব্যত করিতে লাগিলাম। গৃহস্থানী বহির্ভাগে
 আগমনান্তর আমাকে পরম বান্ধবৎ ব্যবহারে গৃহণ

করিলেন, এবং প্রকল্প মনে তৎসদনে অধ্যাসীন করাইয়া মৎসহিত রমণীয় কথোপকথনে প্রবৃত্ত হইলেন। কিন্তু এতৎকালে তাঁহার জনৈক বান্ধব আসিয়া উপস্থিত হওয়াতে তিনি তৎসহিত সাক্ষাৎ ও কথোপকথন করণ জন্য মদীয় স্থানে ক্রণকালের কারণ বিদায় গৃহণ করিলেন, কিন্তু হায়! তাঁহার উক্ত প্রভারক বান্ধব তাঁহাকে এক তমসাক্ষন্ন গৃহমধ্যে বদ্ধ করাতে তিনি অতি আক্ষেপের সহিত মৃত্যুমুখে পতিত হইলেন। অনেক মনুষ্য খ্রীষ্টের অমৃতত্বের আত্মান শ্রবণে জ্বষ্টান্তঃকরণে কিঞ্চিৎ কালের নিমিত্ত মনোনিধান করেন, কিন্তু সাংসারিক সুখ ও ধনলাভের প্রবলাশা মনোমধ্যে জাজ্বল্যভাবে প্রবল হইলে তাঁহাদের আর তাহাতে অধিক মনোগত প্রেম ও বিশ্বাস থাকে না, সুতরাং মূর্খত্ব ও বিম্বতিরূপ অন্ধরূপে পতিত হইয়া মথিলিখিত ১২ অধ্যায়ের ২৪ পদ, ও যাকুবলিখিত ৪ অধ্যায়ের ৪ পদের বচনের মৰ্ম্মানুসারে বিমূৰ্ছচিত্ত হইয়া চিরকাল যাপন করেন।

তৎপরে আমি একাদশ দ্বারে উপস্থিত হইলাম, এবং আমার পূৰ্ব্ববৎ দ্বারাঘাত শ্রবণ করিয়া অন্তর্ভাগহইতে গৃহস্থামী “তুমি কে?” ইহা জিজ্ঞাসা করিলেন। আমি কহিলাম, যে আমি খ্রীষ্ট, প্রবেশাভিলাষে দ্বারভাগে অপেক্ষা করিতেছি। তিনি কহিলেন, যে হাঁ, আমি পিতৃপিতামহগণ কর্তৃক তোমার নাম শ্রুত আছি, তাঁহারা তোমাকে অত্যন্ত প্রেম করিতেন, এবং তোমাতে তাহাদিগের অন্তঃকরণও অতিশয় নিবিষ্ট ছিল। অতএব তুমি আমার অতি আত্মীয় বন্ধ হও। বাটীমধ্যে আমার অন্যান্য বান্ধবগণ

কর্তৃক সমুদয় স্থান অধিকৃত হইয়া রহিয়াছে, সুতরাং এমত স্থান নাই, যে আপনাকে তথায় গৃহণ করিতে পারি। অতএব আপনি ইহাতে ক্রুদ্ধ হইবেন না, কারণ আপনি আমার পৈতৃক বন্ধু। ইহা কহিয়া উক্ত ব্যক্তি নিরস্ত হইলে আমি দ্বারাঘাত করিতে নিযুক্ত রহিলাম, কিন্তু অবশেষে অন্তর্ভাগহইতে চীৎকার ক্রন্দনধ্বনি ও বিলাপসূচক বাক্য শ্রবণ করিয়া কারণানুসন্ধান করিলে শুনিলাম, যে উক্ত ব্যক্তির মৃত্যু হইয়াছে। অনেক ব্যক্তি এমত আছেন, যাহাদিগের পিতৃপিতামহগণ খ্রীষ্টধর্মাবলম্বী ছিলেন, বলিয়া ঐশ্বরিক কৃপা তাহাদিগের অবশ্যম্ভাবি বোধে অভিমান করেন। সুতরাং খ্রীষ্টের প্রতি বিশ্বাস ও তদীয় বাক্যে এবং প্রেমে চিন্তানিবেশ না করিয়া হতভাগ্যের সদৃশ মথিলিখিত তৃতীয়াধ্যায়ের চতুর্থ পদের, ও লুকলিখিত তৃতীয়াধ্যায়ের অষ্টম পদের, এবং যোহনলিখিত অষ্টমাধ্যায়ের ঊনবিংশতি পদের বচন সমূহের তাৎপর্য্য বিস্মরণে মৃত হন।

এক্রমে আমি দ্বাদশ দ্বারে উপস্থিত হইলাম, এবং দ্বারোদ্ঘাটন হেতু দ্বারাঘাত করাতে গৃহাধ্যক্ষ আগমন পূর্ব্বক দ্বার মুক্ত করত আমাকে তদভ্যন্তরে গৃহণান্তর মৎসহ কথোপকথন করিতে লাগিলেন। এমত কালে বাহ্যৈশ্বর্য্যযুক্ত কতিপয় ব্যক্তি আগমন করিয়া বাটী প্রবেশার্থে দ্বারাঘাত করাতে উক্ত গৃহাধ্যক্ষ কহিলেন, যে “কে আমাকে ডাকিতেছেন? আমার এক্ষণে যাইবার সময় নাই, যেহেতু আমি পরম প্রিয়তম বান্ধবসহ কথোপকথন করিতেছি।” এই রূপ উক্তিযুক্ত ব্যক্তিগণ কহিলেন, যে “আমরা অতি সম্ভ্রান্ত মনুষ্য, তোমার কারণ কোন মনো-

রম্য সংবাদ আনিয়াছি, যদ্বারা তুমি ইহলোকে এবং পরলোকে পরমসুখ সম্ভোগ করিতে পারিবে।’ এতদ্বচনে উক্ত গৃহস্থামী মৎসহিত কথোপকথনে বিরত হইয়া পূর্বোক্ত ব্যক্তিগণ সন্নিধানে গমনের ইচ্ছা প্রকাশ করিয়া কহিলেন, যে “আপনি ইহকালে যত্নগা প্রদানে অন্তকালে সুখভোগ করাইবার প্রতিজ্ঞা করিতেছেন, কিন্তু দ্বার অপেক্ষিত ব্যক্তিগণ আমাকে উভয় কালেরই সুখভোগ প্রদান জন্য সম্বোধন করিতেছেন, সুতরাং আমি তাঁহাদিগেরই আজ্ঞানুসারে কর্ম করিতে বাসনা করি।” এতাবত আমাকে বিদায় দিয়া উক্ত গৃহস্থামী উপরোক্ত ব্যক্তিগণের সহিত আলাপ করিতে লাগিলেন, এবং অবশেষে বিমুক্ত চিত্ত হইয়া তৎকর্তৃক ভদ্রীয় দাসত্ব কর্মে নিযুক্ত, এবং অবশেষে পীড়িত হওয়ায় প্রকাশ্য বর্জে নিক্ষেপিত, ও মাতিশয় ক্লেশভোগে তাপিত হইয়া প্রাণত্যাগ করিলেন ; অতএব দ্বিতীয় পিতরের দ্বিতীয় অধ্যায়ের বিংশতি ও একবিংশতি পদে যাহা লিখিত আছে, তাহার অন্যথা কদাচ হইবার নহে। ইহার মর্ম্ম এই যে শ্রীষ্ট অনেককেই ইহলোকের বৃথা সুখ ও গৌরবহইতে বহিস্কৃত রাখিয়া অনন্তকালের সুখাধিকারী করিতে ইচ্ছুক হন. এবং তাহারাও ক্রিষ্ণিকালের নিমিত্ত উক্ত উপদেশাদিতে মনোনিধান পুরঃসর তৎপালনে নিযুক্ত থাকে, কিন্তু অবশেষে শয়তান কর্তৃক বিভ্রমিত হইয়া তৎপথ বিচরণে পরাঙ্মুখ হইয়া সমুদয় বিস্মরণে শাতিশয় ক্লেশ ভোগদ্বারা মৃত্যুমুখে পতিত হয়। এবং প্রকাশিত ভবিষ্যদ্বাক্যের দ্বিতীয় অধ্যায়ের দশম পদেও যে অঙ্গীকার লিখিত আছে,

অর্থাৎ “মরণ পর্য্যন্ত বিশ্বাস্য থাক, তাহাতে আমি তোমা-
দিগকে অনন্ত জীবনরূপ মুকুট প্রদান করিব,” ইহা
বিস্মরণ হইয়া যায়।

তদনন্তর আমি ত্রয়োদশ দ্বারে উপস্থিত হইয়া দ্বারা-
ঘাত করিলে গৃহস্বামী “দ্বারভাগে তুমি কে?” ইহা জিজ্ঞা-
সা করিলেন। আমি কহিলাম, যে আমি খ্রীষ্ট, বাটীমধ্যে
প্রেবেশাকাঙ্ক্ষায় দ্বারভাগে উপস্থিত আছি। ইহাতে
উক্ত ব্যক্তি কহিলেন, তুমি কি জ্ঞাত নহ, যে আমি স্বয়ং
এক জন মহৎ শিক্ষক, বহু শিষ্য পরিবৃত্ত হইয়া সর্জন
উপদেশ প্রদান করি? সুতরাং ইহা আমার পক্ষে অতিশয়
অযোগ্য, যে আমি তোমার উপদেশ গৃহণ করিব।” ইহা
কহিয়া অন্তর্হিত হইলে, আমি কিন্তু দ্বারাঘাত করিতে
নিবৃত্ত হইলাম না; অবশেষে দেখিলাম যে উক্ত গৃহ ভগ্ন
ও পতিত হইয়া উপরোক্ত গুরু ও শিষ্য উভয়কেই মৃত্যুমুখে
নিক্ষেপ করিল। খ্রীষ্ট অতিশয় যত্ন পূর্ব্বক অনেককে
পারলৌকিক জ্ঞান প্রদানে সুখী করিতে ইচ্ছুক হইয়েন,
কিন্তু তাহার স্বভাবতঃ অহংকার বশতঃ আপনাদিগকে
অতি জ্ঞানী বোধে তৎসমুদয় উপদেশকে অবজ্ঞা করে,
এবং সেচ্ছাচারী ও পাপকারী হইয়া অবশেষে যিহূদার
সর্জনসাধারণ পত্রের একাদশ পদ লিখিত বসরের পুত্র
বিলিয়মের ন্যায় দশা প্রাপ্ত হয়।

একুণে আমি চতুর্দশ দ্বারে উপস্থিত হইলাম, এবং
গৃহমধ্যে প্রবেশাভিলাষে দ্বারাঘাত করিতে গৃহস্বামী
আগমনানন্তর আমাকে গৃহণ করিলেন, কিন্তু যখন তিনি
মৎসহিত কথোপকথন দ্বারা মদীয় বাক্য এবং অভি-

প্রায়াদি তদীয় অন্তঃকরণের সহিত অসংলগ্ন ও বিপরীত দেখিলেন, তখন তিনি আমার সঙ্গ পরিহার পুরঃসর স্বেচ্ছানুসারে জগতোপরি পরিভ্রমণ পূর্ব্বক অবশেষে মৃত্যুমুখে পতিত হইলেন। খ্রীষ্ট স্বীয় যত্ন ও শ্রদ্ধা দ্বারা যাবতীয় জনগণকে ধর্ম্মপ্রাণী সাংসারিক সুখভোগে বিরত করাইয়া অনন্ত সুখের অধিকারী করণের মানস করেন, কিন্তু তাহারা সংসার ধামকে প্রিয়বোধে তত্ত্যাগে অস্বীকৃত হইয়া খ্রীষ্টকে পরিত্যাগানন্তর অনন্ত দুঃখের ভাগী হওত যোহন লিখিত সুসমাচারের ষষ্ঠ ও অষ্টম অধ্যায়ের, ৫, ৬৬, ৩০, ও ৫২ পদাদির লিখিত ব্যক্তি সমূহের সদৃশ প্রকাশ পাইতে থাকে।

হে মনুজ বংশ! ইহা সত্য বটে, যে আমাতে কোন প্রকার সৌন্দর্য্যতা, সুদৃশ্যতা, অথবা সৌকুমার্য্যতা নাই। আমি দীন রূপে জগতীতলে বিহার ও যত্নগাপূর্ণ চিন্তা দ্বারা মুহুমানভাবে দিন যাপন করি, কিন্তু যিশায়ির লিখিত ৫৩ অধ্যায়ে মদীয় বিষয়ে যে সকল উক্তি আছে, তাহা মনোযোগ পূর্ব্বক পাঠ, ও চিন্তাভিনিবেশ পুরঃসর অন্তঃকরণে বিচার করিলে তোমাদিগের অবশ্যই বোধ হইবে, যে আমি তোমাদিগের শত্রু নহি, বরং পরম বান্ধববৎ ব্যবহার করিতেছি। আমার সহিত যে সকল ব্যক্তির আলাপ ও প্রণয় আছে, তাহাদিগের বিষয় তোমাদিগকে জ্ঞাপন করিতেছি, শ্রবণ কর। তৎপরে আমি পঞ্চদশ দ্বারে উপস্থিত হইয়া পূর্ব্ববৎ দ্বারাঘাত করিলে গৃহস্বামী মৎপ্রতিকূলে দ্বার রুদ্ধ করিলেন। কিন্তু আমি পুনঃপুনঃ দ্বারাঘাত করাতে বাটীর অন্য এক ব্যক্তি আগমনানন্তর দ্বারোদ-

ঘাটন পুরঃসর মৎসমীপে ধূল্যবলুণ্ঠিত হইয়া পতিত হইল, এবং তদবধি যাবজ্জীবন মদীয় অনুমতি ব্যতিরেকে স্বীয় স্বেচ্ছানুসারে একটি কৰ্ম্মও না করাতে অবশেষে মুক্তি পদ প্রাপ্ত হইল। খ্রীষ্ট মনুষ্যগণের অন্তঃকরণে প্রবেশ পুরঃসর তাহাদিগকে স্বীয় মতানুগামী ও ধৰ্ম্মজ্ঞানী করণার্থে সদা ইচ্ছুক হন, এবং অবিচলিত চিত্তে তাহাদিগকে সৰ্ব্বক্ষণ আত্মান ও অনুরোধ করাতে তাহারাও ক্রমেতে স্বীয় স্বীয় অদূর দর্শিত্ব দোষ দৃষ্টি করিয়া তাঁহাকে হৃদয় সমর্পণ করে। সুতরাং তদবধি তদীয় আজ্ঞা সমূহ প্রতিপালন, এবং সাংসারিক ও স্বীয় মানসোন্মিত কৰ্ম্মাদি পরিহার পূৰ্ব্বক তাঁহারই প্রুতি একান্তভাবে ভক্তি করে। প্রেরিতদের ক্রিয়ার নবমাধ্যায়ে কথিত পৌলের মদৃশ এই সকল ব্যক্তি হয়েন।

তৎপরে আমি ষষ্ঠদশ দ্বারে উপস্থিত হইলাম, এবং পূৰ্ব্বোক্ত প্রকারে দ্বারাঘাত করিতে আরম্ভ করিলাম। দে-খিলাম, মদীয় ভক্ত ও অনুচরগণের সন্তান সন্ততিগণ নৃত্য গীতাদির দ্বারা উক্ত গৃহ পরিপূর্ণ করিয়াছে, সুতরাং আমার বাক্যে সকলেই বধির প্রায় হইয়া কেহই উক্ত দ্বারোদ্ঘাটন করিল না। কিন্তু আমি নিরস্ত হইলাম না। অবশেষে বহুক্ষণ পরে তাহারা মদীয় কণ্ঠধ্বনি শ্রবণে আমার পরিচয় প্রাপ্ত হইল, কারণ তাহাদিগের পিতৃ-গণেরা মদীয় বিষয়ে তাহাদিগকে সৰ্ব্বদাই উপদেশ দিতেন। সুতরাং এক্ষণে অতি সত্বরে গৃহস্বামী গাত বাদ্যাদি পরিহার পূৰ্ব্বক দ্বারোদ্ঘাটন করিয়া আমাকে গ্রহণ করিলেন, এবং তদবধি মৎসেবনে নিযুক্ত থাকাতে আমি কর্তৃক

স্বর্গীয় পিতৃ সন্নিধানে প্রেরিত, ও তথায় অনন্ত সুখভোগে মোহিত রহিলেন। যে সকল ব্যক্তিগণের পিতৃগণেরা খ্রীষ্টপ্রেমে বিমুক্ত হইয়া সন্তানগণকে তদ্বিষয়ক উপদেশ দিয়া থাকে, তাহারা যদিও কুসংসর্গ বশাৎ প্রথমা-বস্থায় কুকর্মানুগামী, এবং সাংসারিক সুখে মোহিত হইয়া ঐশ্বরিক প্রেম বিস্মরণ হয়, কিন্তু খ্রীষ্টের নিরন্তর আত্মানে তাহারা অন্তঃকরণে পিতৃগণের উপদেশ স্মরণ করিয়া অবশেষে তদীয় কৃপাতে চিন্তাপূর্ণ করে, এবং জীবনাবধি তৎসেবনে ব্যাপৃত থাকিয়া অন্তকালে সুখদ স্বর্গ ভূবনে অধিরূঢ় হইয়া তদীয় পিতৃগণের সহিত পুনর্মিলিত হয়।

আমি এক্ষণে সপ্তদশ দ্বারে উপস্থিত হইয়া দ্বারাঘাত করিতে আরম্ভ করাতে গৃহাধ্যক্ষ সাতিশয় ক্রোধান্বিত হইয়া মদুজ্ঞ বাক্যাদির দোষানুসন্ধান ও তৎসমূহের যথার্থতা পক্ষে বিবাদারম্ভ করিলেন, কিন্তু আমি দয়া ধৈর্য্য সহকারে তদন্তর্বর্তি ব্যাধি মালা প্রদর্শন করিতে আরম্ভ করাতে অবশেষে স্বীয় পীড়া দৃষ্টে উক্ত ব্যক্তি মদীয় স্মরণাপন্ন হইলেন। এবং আমিও তদুপরি কৃপা-বারি বর্ষণ পুরঃসর তদীয় শরীরে হস্ত নিক্ষেপ পূর্ষক তাঁহাকে পরমারাগ্য প্রদান করিলাম। খ্রীষ্ট অনেককে কুতর্কিকতা ও অধ্যম্ম পথহইতে বিমুক্ত করণাশয়ে যত্ন পূর্ষক জ্ঞানোপদেশ প্রদানে তৎপর হন, কিন্তু তাহারা প্রথমে ক্রোধান্বিত হইয়া ঘৃণা প্রকাশ পুরঃসর তদীয় উপদেশ বাক্য সমূহে অবহেলা প্রকাশ করিতে থাকে, কিন্তু ধৈর্য্য গুণ সম্বলিত ঐশ্বরিক বাক্যাদি ক্রমশঃ শুনিতে

শুনিত্তে তাহাদিগের চৈতন্যোদয় হয়, এবং আপনাদিগকে অজ্ঞানাস্থকারাচ্ছন্ন দৃষ্টে যীশুর প্রতি ভক্তি শ্রদ্ধা প্রদর্শন পূর্ব্বক তাঁহার চরমে পরম শান্তি লাভ করে।

তদনন্তর আমি অষ্টাদশ দ্বারে উপস্থিত হইয়া পূর্ব্বোক্ত প্রকারে দ্বারাঘাত করাতে অন্তর্ভাগহইতে জনেক ব্যক্তি “কে এ অকিঞ্চনের দ্বারদেশে দণ্ডায়মান আছেন?” ইহা জিজ্ঞাসা করিলেন। আমি কহিলাম, যে যে ব্যক্তির দৈহিক শোণিত মূল্যে কুলালের ক্ষেত্র ক্রীত হইয়াছে, আমি সেই ব্যক্তি, নাম যীশু। এতদ্বার্ত্তা শ্রবণে উক্ত ব্যক্তি ভক্তি সহকারে আমার পদতলে নিক্ষিপ্ত হইল, এবং অতিমাত্র করুণা পূর্ব্বক আপনাকে মহাপাপী স্বীকারে তদুপরি মদীয় কৃপা প্রার্থনা করিল। তৎপরে আমি তদীয় বাটীমধ্যে প্রবেশ পুরঃসর তাহার সহিত আনন্দান্তঃকরণে পানভোজন করিয়া অবশেষে তাহাকে সুখদ স্বগভূবনে স্থাপিত করিলাম। যাহারা আপনাদের অন্তঃকরণ পাপকলঙ্কে কলঙ্কিত বোধ করেন, ও তজ্জন্য সর্ব্বক্ষণ মুহুমান ভাবে জড়ীভূত থাকেন, তাঁহারাই ঐশ্বরিক পবিত্র বাক্য শ্রবণে অমূল্য বোধে তৎপ্রতি যত্ন সহকারে মানসার্পণ করেন, এবং অবশেষে লাজারস সদৃশ স্বীয় পরিভ্রাণকারির অনুগামী থাকিয়া অন্ত্যকালে সন্তোষকানন সদৃশ স্বর্গভবন আরোহণ করেন।

হে পাঠকগণ, পূর্ব্বোক্ত লিখন সমূহ পাঠ এবং বিচার করহ! যে ব্যক্তি বর্ষাকালের বৃষ্টিধারায় সিক্ত, শীতকালের শীতার্থে বায়ু সেবনে তাড়িত, এবং গ্রীষ্মকালের প্রচণ্ড রৌদ্র তাপে তাপিত হইয়াও তোমার হৃদয়পুরের

দ্বারদেশে দণ্ডায়মান আছেন, এমৎ করুণাপূর্ণ বান্ধবকে কি তুমি পরিত্যাগ করিতে সমর্থ হও? হে বান্ধবগণ, যোন্তর তুল্য কে তোমার এতাদৃশ পরম বান্ধববৎ ব্যবহার করিবেন, যিনি তোমারই কারণ স্বর্গহইতে অবতরণ পুরঃসর জগতীতলে অসহ্ যন্ত্রণা সহ করিয়া ক্রুশাদি বহন, ও মৃত্যুপর্য্যন্ত স্বীকার করিয়াছেন? তুমি কি স্বীয় সাহস্কার ও আত্মজ্ঞাথা রূপ মন্দিরহইতে অবতরণ করিয়া, এবৎ সাংসারিক অসুখকর ঐন্দুজালিক সুখ সন্তোগহইতে বিরত হইয়া, এতাদৃশ প্রাণ স্বরূপ বান্ধবকে গ্রহণ করিতে সমর্থ নহ? তোমার কি তাঁহাকে হৃদয়পুরের বহির্ভাগেই দণ্ডায়মান রাখা উচিত হয়? খ্রীষ্ট অনন্ত অক্ষয় ধনে ধনী হইয়া তোমাকে যে ধন বিতরণ জন্য দ্বারভাগে অপেক্ষা করিতেছেন, অতি দীন ও মুহম্মান যে তুমি, তোমার কি তাহা গ্রহণ করিতে লজ্জা উপস্থিত হয়? আমি বিনয় করিয়া তোমাকে গীত পুস্তকের ২৪ অধ্যায়ের সপ্তম ও দশম পদ, এবৎ ১১৮ ও ১১৯ অধ্যায় ও যিশাযিয় লিখিত ২৬ অধ্যায়ের দুই পদ পাঠ করিতে অনুরোধ করি। আপনি বিচার করিয়া পূর্বলিখিত অষ্টাদশ দ্বারের বৃত্তান্ত পাঠ করণানন্তর তন্মধ্যে আপনাকে কাহার সহিত এক্য হয় তাহার তুলনা করুন, নিবেদনমিতি।

SHUJAAT ALI.

PRACTICAL REMARKS ON THE CREATION OF MAN.

মনুষ্যগণের সৃজন সম্বন্ধে মন্তব্য অভিপ্রায়।

মহামহিম সেই জগদীশ্বর, যিনি স্বর্গীয় দূত সমূহের উৎপত্তি করিয়াছেন। ধন্য সেই সৰ্ব্বশক্তিমান জগৎপতি যিনি সূর্য্য চন্দ্র নক্ষত্রাদি গ্রহগণের সৃজন করিয়াছেন। সৎপূজনীয় সেই পরমারাধ্য পরম প্রভু লোকনাথ, যিনি গোচরাগোচর সমুদয় পদার্থাধার পৃথিবী ও পৰ্ব্বতাদির নিৰ্ম্মাণ করিয়াছেন। মহান্ সেই সৃষ্টিকর্ত্তা, যিনি স্বীয় মহদভিপ্রায়ে সৃষ্টিকার্য্য মধ্যে মনুষ্য জাতিকে সম্ভ্রান্ত ও তদীয় আত্মাকে অমৃতত্ব ভূষণে ভূষিত করিয়াছেন।

আদিপুস্তকের প্রথমাধ্যায়ের ষড়বিংশতি পদে মনুষ্য জাতির সৃষ্টি প্রকরণে এই প্রকার লিখিত আছে, যথা, “পরে ঈশ্বর কহিলেন, আমরা আপনাদের প্রতিমূর্ত্তিতে ও সাদৃশ্যে আদমের (অর্থাৎ মনুষ্যের) সৃষ্টি করি; তা-
তারা জলচর মৎস্যগণের, ও খেচর পক্ষিগণের, এবং
গ্রাম্য ও বন্য পশুগণের ও তাবৎ পৃথিবীর এবং ভূমি
স্থিত উরোগামি প্রাণিবর্গের উপরে কর্তৃত্ব করিবে।” হে
বান্ধবগণ, এক্ষণে মনুষ্যগণের আদিম সৃষ্টি কাণ্ডের বিচার

করই, যদ্বারা তোমার মনোমধ্যে চতুঃপুকার ভাবোদয় হইবে। যথা, প্রথমতঃ, জগদীশ্বর মনুষ্যজাতিকে এতাদৃশ সম্ভ্রান্ত ও শ্রেষ্ঠ পদস্থ করিয়াছেন, যে তাহাদিগকে ভূমণ্ড-লোপরি একাধিপত্য করণে অধিকারী করিয়াছেন।

দ্বিতীয়তঃ, বিবেচনা করিয়া দেখিলে অবশ্যই বোধ হইবে যে পরমেশ্বর প্রথমে মনুষ্যজাতিকে নিষ্কলঙ্ক নিকাপ ও অমৃত স্বরূপে সৃষ্টি করিয়াছেন।

তৃতীয়তঃ, বিবেচনা কর, যে জগদীশ্বর মনুষ্যজাতি সৃজনে কি প্রকার ভাব ও অভিপ্রায় সমূহ মনোমধ্যে উদ্বোপন করিয়াছেন।

চতুর্থতঃ, স্ফটরূপে খ্রীষ্টের অনন্ত ঈশ্বরত্ব প্রমাণদ্বারা সৎস্থাপিত হইবে।

প্রথমতঃ, জগদীশ্বর সৃষ্টপদার্থমধ্যে মনুষ্যজাতিকে সাত্ত্ব-শয় সম্ভ্রান্ত ভাবে সৃষ্টি করিয়া তদুপরি উপরোক্ত বাক্য প্রমাণে সমুদয় জগন্মণ্ডলের কর্তৃত্ব প্রদান করিয়াছেন। অধিকন্তু নিম্নলিখিত বাক্য অর্থাৎ উক্তাধ্যায়ের অষ্ট-বিংশতি পদের বচনানুসারে তাহাদিগের উন্নতি সাধনও করিয়াছেন; যথা, “পরে ঈশ্বর তাহাদিগকে এই আশী-ষাদ করিলেন, তোমরা প্রজাবন্ত ও বহুবংশ হও, এবং পৃথিবীকে পরিপূর্ণ করিয়া বশীভূত কর, এবং জলচর মৎস্যগণ, ও খেচর পক্ষিগণ, ও ভূমিস্থ উরোগামি জন্তুগণের উপরে কর্তৃত্ব কর।” অপিচ এতদ্বচনের সাপেক্ষ বাক্য গীতপুস্তকের ১১৫ অধ্যায়ের ষোড়শ পদে দৃষ্ট হইতেছে; যথা, “স্বর্গ অর্থাৎ উচ্চতম স্বর্গ পরমেশ্বরের, কিন্তু তিনি মনুষ্য সন্তানদিগকে পৃথিবী দিলেন।”

এই ক্ষণে, হে পাঠকবর্গ, বিবেচনা কর, যে মনুষ্য জাতি জগদীশ্বর সমক্ষে কি মহান ও সম্ভ্রান্তরূপে পরিদৃষ্ট হয়েন ! যদ্যপি কোন নরবর স্বীয় তনয়ের অবস্থান হেতু তদীয় সন্নিধানহইতে স্থানান্তরে বাসস্থান নির্ধারণ করিয়া দেন, তবে যদ্রূপ তিনি নূতন ভবন পূর্বাভাগে সুশোভিত করিয়া, এবং বাসোপযোগি সন্তোষপ্রদ সমস্ত দ্রব্যসামগ্রী সংগ্ৰহ করিয়া পরেতে তথায় তদীয় সন্তানকে আত্মান করেন, তদ্রূপ অখিল মঙ্গলপ্রদ বিশ্বপাতা বিশ্বস্বরূপ নিকেতন সৃজনানন্তর মনুষ্যজাতির সুখ সন্তোষোপযোগি নানাবিধ দ্রব্য সমূহের সৃষ্টি করিয়া অবশেষে তাহাদিগকে এতক্রমে সংস্থাপন করিয়াছেন, এবং সর্বাধীশ্বরত্ব হেতু উক্ত জগৎগুলের কর্তৃত্বরূপ মহা সমুদ্রমকর উচ্চপদও প্রদান করিয়াছেন। অতএব হে মনুজগণ, বিচার কর, যে এতদ্রূপ দয়া ও অপার করুণাকর মাহাত্ম্য হেতু জগদীশ্বর সমক্ষে তদীয় কৃপাসমূহ অপরিশোধ্য কৃতজ্ঞতা সহ প্রকাশ করা তোমার পক্ষে কি পর্য্যাপ্ত উচিত হইয়াছে। অতএব হে আত্মন, মুক্ত কণ্ঠে সেই জগৎপতি পরম প্রভুকে অগণ্য ধন্যবাদ প্রদান কর। বিশেষতঃ গীতপুস্তকের ১৬ অধ্যায়ের প্রথম ও দ্বিতীয় পদে লিখিত আছে, যথা, “পরমেশ্বরের ধন্যবাদ কর; হে আমার মন, পরমেশ্বরের ধন্যবাদ কর। আমি যাবজ্জীবন পরমেশ্বরের ধন্যবাদ করিব, ও যাবৎ আমার প্রাণ থাকে, তাবৎ ঈশ্বরের গুণের গান করিব।”

দ্বিতীয়তঃ, আহা! কি নিষ্কলঙ্ক নিষ্কাপ ও অমৃত স্বরূপ স্বীয় আকৃত্যানুসারে জগদীশ্বর মনুষ্যের সৃজন করি-

যাছেন ! ইহা স্ফটিকরূপে প্রথমোক্ত বাক্যে এবং আদি-
 পুস্তকের পঞ্চমাধ্যায়ের প্রথম পদে প্রকাশ পাইতেছে ;
 যথা “যে দিনে ঈশ্বর মনুষ্যের সৃষ্টি করিলেন, সেই দিনে
 আপন সাদৃশ্যে তাহার সৃষ্টি করিলেন।” এবং করিষ্যয়
 মণ্ডলীর প্রতি প্রথম পত্রের একাদশ অধ্যায়ের সপ্তম পদে
 ব্যক্ত আছে, যথা, “পুরুষ ঈশ্বরের প্রতিমূর্তি, এবং তা-
 হার গৌরব স্বরূপ প্রযুক্ত তাহার মস্তক ঢাকিয়া রাখা
 কর্তব্য হয় না।” এবং যাকূবের সর্ষসাধারণ পত্রের
 তৃতীয় অধ্যায়ের নবম পদেতেও এতদ্বিষয়ক প্রমাণ প্রাপ্ত
 হওয়া যায় ; যথা, “ঈশ্বরের প্রতিমূর্তিতে সৃষ্ট মনুষ্য।”
 জগদীশ্বরের আকৃত্যানুসারে মনুষ্যাগণের যে সৃজন, ইতি
 বাক্যের মর্ম্ম কলসীয় মণ্ডলীর প্রতি পৌল লিখিত পত্রের
 তৃতীয় অধ্যায়ের দশম পদের বাক্যানুসারে সম্পূর্ণরূপে
 প্রকাশ হইতেছে ; যথা, “আর তোমরা এক জন
 অন্যের প্রতি মিথ্যা কথা কহিও না, কেননা তোমরা কর্ম্মের
 সহিত পুরাতন স্বভাব পরিত্যাগ করিয়া সৃষ্টিকর্তার প্রতি-
 মূর্তি অনুসারে জ্ঞানেতে পুনর্নির্ম্মিত যে নূতন স্বভাব
 তাহা গ্রহণ করিয়াছ।” এবং ইফিসীয় মণ্ডলীর প্রতি
 পৌলের লিখিত পত্রের চতুর্থ অধ্যায়ের চতুর্বিংশতি
 পদেতেও ইহা লিখিত আছে, যে “সৎকর্ম্মে ও সত্য-
 ধর্ম্মে ঈশ্বরের মূর্ত্যানুসারে সৃষ্ট যে নূতন স্বভাব তাহা
 গ্রহণ করিয়াছে।”

অতএব জগদীশ্বর পরম পবিত্র বিধায়ে তোমাদিগের
 পবিত্র হওয়া অবশ্য কর্তব্য কর্ম্ম স্বরূপ জ্ঞান করিতে হই-
 বেক, কারণ ইহা যে সেই ঈশ্বরেরই বলবতী আজ্ঞা, তাহা

লেবীয় পুস্তকের একাদশ অধ্যায়ের ৪৬ পদে প্রকাশ আছে; যথা, “অতএব তোমরা পবিত্র থাকিবা, কেননা আমি পবিত্র।” এবং অধিকন্তু উক্ত পুস্তকের বিংশতি অধ্যায়ের ৪৬ পদ, ও ইব্রীয়দের প্রতি পৌলের পত্রের দ্বাদশ অধ্যায়ের চতুর্দশ পদ, এবং পিতরের প্রথম সর্বসাধারণ পত্রের পঞ্চদশ ও ষোড়শ পদ দৃষ্টি কর।

তৃতীয়তঃ, জগদীশ্বর মনুষ্যগণের সৃজন কালে কি গুরুতর চিন্তা ও বিবেচনারূঢ় হইয়াছিলেন? কারণ “আমরা আপনাদের প্রতিমূর্তিতে ও সাদৃশ্যে আদম (অর্থাৎ মনুষ্যগণের) সৃষ্টি করি,” ইতি বাক্যের দ্বারা স্পষ্টই বোধ হইতেছে, যে তিনি মনুষ্য জাতি সৃজনের পূর্বে অবশ্যই তদীয় সৃষ্টি সিদ্ধান্ত পক্ষে যুক্তি সূত্রে বদ্ধ হইয়াছিলেন। কারণ যখন তিনি সূর্য্য, চন্দ্র, নক্ষত্রাদি গৃহগণের সৃজন ও ভূভাগোপরি জলরাশি ও স্থল সমূহের পার্থক্য করণ এবং পর্ব্বতাদি জলনিধি ও অন্যান্য সজীব জীবগণের উৎপত্তি করেন, তৎকালে “আমরা আপনাদের” এতদ্ব্যাক্য কুত্রাপি প্রয়োগ করেন নাই, সুতরাং ইহাতে স্পষ্টই প্রমাণীকৃত হইতেছে, যে তিনি সাতিশয় বিবেচনা ও বিচার পুরঃসর মনুষ্য জাতিকে সৃজন করিয়া অন্যান্য জীবাপেক্ষা তাহাদিগকে প্রাধান্য প্রদান করিয়াছেন।

চতুর্থতঃ, খ্রীষ্টের অনন্ত ঈশ্বরত্বের এক্ষণে অসন্দ্বিহান প্রমাণ সমূহ দৃষ্টি করহ। যদ্যপি কেহ উপরোক্ত আদি-পুস্তকের বাক্য মধ্যে খ্রীষ্টের নাম প্রসঙ্গ প্রকাশ না থাকা প্রযুক্ত কোন প্রকার সন্দ্বিহান উপস্থিত করেন, তবে আমি তাহাদিগের সেই সন্দেহ সমূহ নিবারণ পুরঃসর তদীয়

মানসিক ভ্রম পথ সুপরিষ্কৃত করিতেছি। আমি জিজ্ঞাসা করি, যে “আমরা আপনাদের প্রতিমূর্তিতে ও সাদৃশ্যে আদম (অর্থাৎ মনুষ্যগণের) সৃষ্টি করি,” ইত্যাদি বাক্য সমূহ কাহার প্রতি নির্দেশ হইতে পারে? কারণ “আমরা” এই বাক্য অবশ্যই বহুবচক। যদিপি কোন ভূপতি অপর কোন নৃপতিকে, “আমরা তোমার সহ যুদ্ধ সৎ-গ্রামে প্রবৃত্ত হইব” ইত্যাদি বাক্যে সম্বোধন করেন, তবে অবশ্যই “আমরা যুদ্ধ করিব” ইত্যাদি বাক্যের মর্ম্ম তদীয় সৈন্য সামন্তগণে সমবেশ হইবে, সন্দেহ নাই। হে মনুজগণ, তোমাদিগের কি এমন বিবেচনা হয়, যে জগদীশ্বর সৃষ্টিকালে স্বর্গীয় দূত সমূহকে “আমরা আপনাদের” ইত্যাদি বাক্যের দ্বারা সম্বোধন করিয়াছিলেন? যদিপি কোন পৃথিবীস্থ নৃপতি কোন দেশ বিজয় হেতু মন্ত্রণা সূত্রে বদ্ধ হন, তবে তিনি কি অতি দীন দুঃখির নিকট তদ্বিসয়ক পরামর্শ গ্রহণ করিবেন? আর সেই দীন ব্যক্তিই কি এতৎ-পরামর্শ প্রদানের যোগ্য পাত্র হইতে পারে? এবং সেই ভূপতির পক্ষেও কি ইহা অত্যন্ত অযোগ্যকর বোধ হইবে না, যে তিনি যুদ্ধরূপ গুরুতর কার্য্য সমাধা হেতু এতাদৃশ দীন ব্যক্তিকে তদ্বিসয়ক মন্ত্রিত্ব পদে অভিষিক্ত করিবেন? অতএব পরমেশ্বর যে জগন্মণ্ডলের সৃষ্টিকার্য্যের সৎসম্বন্ধকালে এবং তদ্ব্যমস্ত লোকমালা নিৰ্ম্মাণ সময়ে স্বর্গীয়দূতগণের নিকট তদ্বিসয়ক পরামর্শ গ্রহণ করিয়াছিলেন, এতাদৃশ অযোগ্যকর বিচার পারমেশ্বরিক বিচারের প্রতি কদাপি নির্দেশ হইতে পারে না। বিশেষতঃ ঐশ্বরিক বাক্যের দ্বারা ইহার স্ফটিক প্রমাণ প্রাপ্ত হওয়া

যায়, যে উক্ত দূতগণ তাঁহার অভিপ্রায়াদি ও পরামর্শ সমূহ সম্পূর্ণরূপে অনবগত ছিল, এতদ্বিষয়ক প্রমাণ হেতু প্রথম পিতরের প্রথমোধ্যায়ের দ্বাদশ পদ, ও ইফিসীয়ের প্রুতি পৌল লিখিত পত্রের তৃতীয় অধ্যায়ের দশম পদ এবং দানিয়েলের ভবিষ্যদ্বাক্যের দ্বাদশোধ্যায়ের পঞ্চম ও ষষ্ঠ পদ দৃষ্টি কর।

সুতরাং ইহা নিঃসন্দেহে স্থিরীকৃত হইল, যে “আমরা আপনাদের” ইত্যাদি পারমেশ্বরিক বাক্য খ্রীষ্টের প্রুতি নির্দেশ করা হইয়াছে ; এতৎকারণ উপদেশপুস্তকের অষ্টমোধ্যায়ের দ্বাবিংশতি পদাবধি একত্রিংশৎ পদ পর্য্যন্ত দৃষ্টি করহ। এবং সমুদয় সৃষ্টিক্রিয়া খ্রীষ্ট ও তদীয় পরামর্শমতে যে সমাধা হইয়াছে, তাহার আর কিঞ্চিন্মাত্রও সন্দেহ হইতে পারে না। আর এতদ্বিষয়ক প্রমাণও ধর্মপুস্তকমধ্যে ভুরি ভুরি প্রাপ্ত হওয়া যায়, অন্তএব অধিক আর এতৎপুস্তাবকে দীর্ঘসূত্রী না করিয়া নিম্নলিখিত বাক্য সমূহ অর্থাৎ যোহন লিখিত সুসমাচারের প্রথমোধ্যায়ের প্রথম পদাবধি অষ্টাদশ পদ পর্য্যন্ত, কলসীয় মণ্ডলীর প্রুতি পৌল লিখিত পত্রের প্রথমোধ্যায়ের ষোড়শ পদ, ইফিসীয় মণ্ডলীর প্রুতি পৌল লিখিত পত্রের তৃতীয়োধ্যায়ের নবম পদ, এবং ইবুীয়দের প্রুতি পৌল লিখিত পত্রের প্রথমোধ্যায়ের দ্বিতীয় পদ দৃষ্টি ও পাঠ কর।

হে মনুষ্য, তুমি ঐশ্বরিক স্বরূপে নির্মিত হইয়াছ, কিন্তু তোমার যে রূপ স্বভাব, ও পাপভার প্রকৃতি, তাহাতে তুমি সেই মহাজপে নির্মিত, ইহা ব্যক্ত করিতে

তোমার অতিশয় লজ্জা উপস্থিত হয়, এবং তোমাকে তজ্জন্য মন্তক নমন করিতে হয়, কারণ ভুলোক মধ্যে তোমার সদৃশ কলঙ্কে দূষিত ব্যক্তি আর দ্বিতীয় নাই। পাঠকগণ মধ্যে অনেকে আমাকে মতিভুষ্ট বোধ করিতে পারেন, যেহেতু আমি মুহূর্ত্ত পূর্বে মনুষ্যজাতির এতাদৃশ প্রশংসাবাদ করিতেছিলাম, এক্ষণে কি প্রকারে এতাদৃশ তীব্র বাক্য সমূহ তদুপরি প্রয়োগ করি? এতদুত্তরে আমি কহিতেছি। হে মনুজগণ, কর্ণ ব্যাদান পুরঃসর শ্রবণ কর। আকাশ মণ্ডলের জ্যোতির্গণ তোমাকে নিম্ন বাক্যের দ্বারা সম্বোধন করিতেছে; যথা, “জগদীশ্বরকর্তৃক সৃষ্ট হওনাবধি এখন পর্য্যন্ত আমরা আমাদের আদিম অবস্থায় অবস্থিত থাকিয়া সেই মহান্ ঈশ্বরের অপার মহিমা ও ধর্ম্মজ্ঞান প্রচার করিতেছি; (গীতপুস্তকের উনিশ অধ্যায়ের প্রথম পদ ও ১৪৬ অধ্যায়ের ষষ্ঠ পদ) কিন্তু হে মানব, ঐশ্বরিক স্বরূপে নির্ম্মিত যে তুমি, তোমার তদুপযোগি কি কৰ্ম্ম করা হইতেছে?” সূর্য্যচন্দ্র নক্ষত্রাদিগণ এক্ষণে তোমাকে নিম্ন বাক্যদ্বারা সম্বোধন করিতেছে; যথা, “হে মনুজগণ, সর্ব্বশক্তিমানকর্তৃক নির্ম্মিত হওনাবধি আমরা তদুপদিষ্ট মার্গে পরিভ্রমণ, ও ভূধামোপরি আলোক প্রদান পুরঃসর কালক্ষেপ করিতেছি; যদিও আমাদের বাক্য কহিবার সামর্থ্য নাই, তথাচ সেই জগদীশ্বরের প্রশংসাবাদ প্রচার করি, এবং অন্য কেহ আমাদের পথপ্রদর্শক না থাকাতোও ‘প্রতি দিবস কহি ও প্রতি রাত্রি জ্ঞান জন্মাই।’ (গীতপুস্তকের ১২ অধ্যায় ২ পদ) কিন্তু তোমরা যে ঐশ্বরিক মূর্ত্ত্য-

নুযায়ি নির্মিত হইয়াছে, তোমরা কি সেই ইশ্বর নির্দিষ্ট বর্জ্যোপরি পরিভ্রমণ কর?" এক্ষণে পৃথিবী এতদ্বাক্যদ্বারা তোমাকে কহিতেছে; যথা, "আমি সৃজন দিবসাবধি জগদীশ্বরের ইচ্ছানুসারে ঋতু পর্য্যায়ক্রমে নানাবিধ ফলাদি উৎপন্ন করিতেছি, কিন্তু হে ইশ্বরাকারে নির্মিত মানববর্গ, মৃত্যুকর্তৃক উৎপাদিত ষোড়শক্লারাদি কণ্টক সমূহ তবে কোথাহইতে উদ্ভব হয়?" এক্ষণে বনবিহারি পশুগণ ও বিমানস্থিত পক্ষিকুল তোমাদের নিকটহইতে এই অনুসন্ধান গ্রহণ করিতেছে; যথা, "আমরা সেই জগৎসৃষ্টির হস্তকর্তৃক নির্মিত হওনাবধি তদীয় অভিপ্রায়ানুসারে কার্য্য করিয়া নানাস্থানহইতে স্ব স্ব স্বরে তৎপ্রতি প্রশংসাবাদ প্রদান করি, কিন্তু হে ইশ্বর আকৃত্যানুযায়ি নির্মিত মনুষ্যগণ, তবে আমরা কি কারণে দুঃসহ পীড়া ও অবশেষে মৃত্যুকর্তৃক আক্রান্ত হই?" এক্ষণে সর্ষপদার্থ সহ এই পৃথিবী মণ্ডল তোমাকে কহিতেছে; যথা, "হে মনুজগণ, আমরা স্বয়ং কোন প্রকার পাপ কার্য্যে লিপ্ত নহি, কিন্তু তোমাদিগের দুর্দান্ততা হেতু আমরা পর্য্যন্তও তদোষে শাপগুস্ত ও ঘৃণাই হইতেছি।" অতএব হে মনুষ্য, তোমাকে ধিক! তোমার জ্ঞানোৎপত্তির নিমিত্ত যিরিমিয়ের ভবিষ্যদ্বাক্যের সপ্তমাধ্যায়ের ঊনবিংশতি ও বিংশতি পদের বাক্য সমূহ দৃষ্টি কর; যথা, "পরমেশ্বর কহেন, তাহারা আমাকে যে ক্লেশ দেয়, তাহা কি তাহাদের ক্লেশের ও মুখের বিবর্ণতার নিমিত্ত হইবে না? অতএব প্রভু পরমেশ্বর এই কথা কহেন, দেখ, এই স্থানের উপরে ও মনুষ্য ও

পশু ও ক্ষেত্রের বৃক্ষ ও ভূমির শস্য, এই সকলের উপরে আমার কোপ ও কোপরূপ অধি নিষ্কিপ্ত হইবে, তাহাতে তাহা প্রজ্বলিত হইবে, কখনো নির্ধাণ হইবে না।” হে মানব তুমি উপরোক্ত বিষয়ে এক্ষণে কি উত্তর প্রদান করিবা? তুমি কি কহিবা, যে ইহারা পরস্পর মতিভ্রষ্ট হইয়াছে? তোমার যে প্রকার অন্তঃকরণের কটিনতা, তাহাতে তুমি যে এ কথা কহিতে পার, ইহা বিচিত্র নহে, কিন্তু যিশায়িয় লিখিত প্রথমোক্তাধ্যায়ের তৃতীয় পদে জগদীশ্বরের উক্ত নিম্ন লিখিত বাক্য শ্রবণ কর; যথা, “গোরু আপন স্বামিকে ও গর্দভ আপন প্রভুর দন্ত খাদ্য পাত্রকে জানে, কিন্তু ইস্রায়েলবংশ আমাকে জানে না, ও আমার লোক বিবেচনা করে না।”

অতএব তুমি এ প্রকার অজ্ঞান কূপে পতিত হইয়াছ, যে তুমি হিতোপদেশের ষষ্ঠ অধ্যায়ের ষষ্ঠ পদের লিখিত পিপীলিকা সন্নিধানে জ্ঞানোপার্জন হেতু অবশ্য প্রেরিত হওনের যোগ্য হও, যথা, “হে অলস, তুমি পিপীলিকার কাছে গিয়া তাহার ক্রিয়া দেখিয়া জ্ঞান শিক্ষা কর।” এক্ষণে পুনর্বার উক্ত যিশায়িয়ের প্রথম অধ্যায়ের ষষ্ঠ পদে লিখিত বাক্য শ্রবণ কর; যথা, “আহা! তালু অবধি মন্তক পর্য্যন্ত কোন স্থানে স্বাস্থ্য নাই, সর্বত্র ক্ষত ও কালশিরা ও নবীন ক্ষত আছে, তাহা টেপা কি বাঁধা যায় নাই, এবং তৈলদ্বারা কোমলও করা যায় নাই।” অপিচ দ্বিতীয় বিবরণের ৩২ অধ্যায়ের পঞ্চম ও ষষ্ঠ পদের লিখিত বাক্য শ্রবণ কর; যথা “তাহারা ভ্রষ্ট, এবং আপন

দোষেতে দুষ্ট, তাহারা তাঁহার সন্তান নয়, কিন্তু বিপথগামী ও কুটিল বংশ হয়। হে মূঢ় ও অজ্ঞান লোক সকল, তোমরা কি পরমেশ্বরের প্রতি এই রূপ ব্যবহার করিতেছ? তিনি কি তোমাদের ক্রয়কারি পিতা নহেন, ও তোমাদের সৃষ্টি ও স্থিতিকর্তা নহেন?” বিশেষতঃ নিম্ন লিখিত ষিরিমিয়ের অষ্টমাধ্যায়ের সপ্তম পদে লিখিত ঐশ্বরিক বাক্যদ্বারা তুমি অধিক দোষী হইতেছ। যথা, “আকাশ স্থিত হাড়গিলা আপন নিরুপিত সময় জানে, এবং ঘুঘু ও বক ও তালচাঁচ আপনাদের গমনাগমনের কাল বুঝে, কিন্তু আমার লোকেরা পরমেশ্বরের রীতি জানে না।” অপিচ গীত পুস্তকের ৫৩ অধ্যায়ের দ্বিতীয় ও তৃতীয় পদানুসারে তুমি ইহাও জ্ঞাত হও; যথা, “অতএব জ্ঞানি ও ঈশ্বরের তত্ত্ব চেষ্টাকারি কেহ আছে কি না, ইহা জানিবার জন্যে পরমেশ্বর স্বর্গহইতে মনুষ্যসন্তানদের প্রতি নিরীক্ষণ করিয়া থাকেন। সকলে কেবল বিপথগামী ও দুষ্টকারী হয়; সৎকর্ম্য কেহই করে না, এক জনও না।” এবং এতদ্বাক্যও ইহার এক নিঃসংশয় প্রমাণ; যথা, যোহন লিখিত সুসমাচারের তৃতীয়াধ্যায়ের ১৯ পদে, “কিন্তু মনুষ্যদের কর্ম্য দুষ্ট হওয়াতে তাহারা জ্যোতিহইতে অন্ধকারকে ভাল বাসে।” এই রূপে হে মনুষ্য, তোমার আর কি উক্তি আছে? তুমি কিছু সেই জগদীশ্বরকে মতিভুট্ট কহিতে পার না। অতএব সেই জগদীশ্বরের বাক্যস্বরূপ বিমল মুকুর গুহগানন্তর তুমি স্বীয় বদন দর্শন করিয়া মনোমধ্যে ঈশ্বরের আকৃষ্টানুসারে নির্মিত

হইয়াছে কি না? এতদ্বিময়ক বিচার করহ, তাহাতে নিঃসংশয়ে অবশ্যই দেখিতে পাইবে, যে তুমি পাপাকৃতি ধারণ করিয়া পতিত হইয়াছ।

আর যদিও তুমি পতিত হইয়া থাক, তবে স্বীয় সাহস্কার ও দৃষিত মুখসন্তোগহইতে প্রত্যাগত হও, কারণ তাহার। তোমাকে সেই বিশ্বনাথের কোষরূপ নিনাদহইতে কদাপি পরিজ্ঞান করিতে সমর্থ হইবে না; বিশেষতঃ পূৰ্ব্বোক্ত সাহস্কারাদি ও ঈশ্বর বিদ্রোহাচরণ পরিত্যাগে বিরত হইলে তোমার স্বীয় শরীরের অঙ্গ সমূহ তোমার বিপক্ষে সাক্ষ্য প্রদানে তৎপর হইবে, তৎকারণ তাহার। তদীয় মহিমাসূত্রে নির্মিত হওয়াতে তাঁহারই বলিয়া উক্ত হইয়াছে, এবং তুমি যে ঐশ্বরিক পদার্থ সকল স্বীয় প্রয়োজন ও মুখ সন্তোগার্থে নিয়োজিত করিবে, ইহা কদাপি বিচার সিদ্ধ হইতে পারে না। বিশেষতঃ যে সমস্ত উত্তম দ্রব্যাদি দ্বারা তুমি জীবনের অভাব নিবারণ ও মিথ্যাভিমানের সন্তোষন করিতেছ, তাহাও ন্যায় বিচারে বস্তুতঃ তোমার নহে। আর তুমি যে উত্তম পরিচ্ছদাদি ধারণ এবং তজ্জন্য কখন বা বিহঙ্গমগণের পক্ষ ও কখন বা পশুগণের লোমদ্বারা স্বীয় অঙ্গকে উত্তপ্ত ও সুশোভিত এবং আন্তরিক অহস্কারকে সমপূর্ণ করিতেছ, তাহাও কিছু বস্তুতঃ তোমার নহে। হে মনুষ্য, তোমার যেন স্মরণ থাকে, যে সকল বিষয়েরই বিবরণ তোমাকে সেই ঈশ্বর সমীপে উপস্থিত করিতে হইবেক, এবং কি বিবরণই বা উপস্থিত করিবে, ইহা অনবগত থাকা প্রযুক্ত

মুতরাং তদীয় অনন্ত ক্রোধ কুণ্ডে নিঃসংশয়ে পতিত হইবে। তোমাকে পুরোক্ত বিষয়ক আর এক দৃষ্টান্ত প্রদর্শন করি; যথা, যৎকালীন মনুষ্য এদন নামক সুখময় উদ্যানে অবস্থিত ছিলেন, তৎকালে তিনি তথাকার পশু পক্ষী ইত্যাদি সমূহের নামরূপ সংজ্ঞা প্রদান করিয়াছিলেন, (আদিপুস্তকের দ্বিতীয় অধ্যায়ের বিংশতি পদ) মুতরাং এতদ্বারা স্পষ্ট বোধ হইতেছে, যে তিনি তৎকালে সর্বোপরি অধীশ্বর হইয়াছিলেন, এবং ইতর জন্তুগণে তদীয় আজ্ঞাবহ থাকিয়া অবস্থান করিত। কিন্তু এক্ষণে, হে মনুষ্য, সিংহ অথবা উৎক্রোশ পক্ষী দূরে থাকুক, সামান্য শূগাল ও কাকাদিকে আহ্বান করিয়া দেখ, কেমন তাহারা এক্ষণে তোমার সেই আহ্বানকে শ্রবণ করে? মুতরাং এতদ্বারা তোমার স্বীয় অবস্থাকে অবশ্যই পতিত বোধ করিতে হইবেক, যৎকালীন সামান্য শূগলাদি পর্য্যন্ত তোমার ক্রমতাকে ঘৃণা ও তদতিক্রমে কার্য্য করিতে সাহসান্বিত হইয়াছে। হে মনুষ্য, তুমি স্বীয় কলঙ্ক দোষে পতিত ও অপরাধী হওয়াতেই জগদীশ্বর তোমাকে সেই সুখময় স্থানহইতে পরিচ্যুত করিয়া তথায় তোমার পুনঃ প্রবেশ নিবারণ হেতু করাল করবাল হস্তে প্রদান পূর্ব্বক এক দূতকে তথায় প্রহরিস্বরূপে নিযুক্ত করিয়াছেন। হে মনুষ্য, তোমার মিথ্যাভিমান হেতু তোমাকে এক্ষণে কি পর্য্যন্ত লজ্জান্বিত হইতে হয়।

তোমাকে তোমার পাপবর্ণনদ্বারা আর অধিক লজ্জাকুপে পতিত করা আমার উচিত নহে। কিন্তু তুমি এমত

বোধ করিও না, যে আমি তোমাকে লজ্জা ও দুঃখানীরে
 ইচ্ছাপূর্ব্বক নিক্ষেপ করিতেছি, বরং যাহাতে তুমি
 পাপ পথহইতে নিবৃত্ত হইয়া স্বীয় মঙ্গলচিন্তা করণ পূর্ব্বক
 উপরোক্ত দুঃখ লজ্জাহইতে আনন্দোদ্ভাবন করিয়া
 পরকালে সেই ঈশ্বরাকৃতি ধারণ করিতে পার, তাহা-
 তেই আমার নিতান্ত আশ্লাদ সহ বাঞ্ছা আছে। আমি
 তোমাকে অল্প ক্রম দুঃখিত করিয়া চির সুখে সুখী
 করণের উদ্যোগ করিতেছি। তুমি কি তোমার স্বীয়
 অবস্থার অযোগ্যতা, জগদীশ্বর প্রতি শাস্ত্রবতা, ও নরক-
 কুণ্ডে পতিততা দৃষ্টি করিতেছ না? তুমি কি তোমার
 পূর্ব্ব অবস্থার পরে পুনঃস্থাপিত, জগদীশ্বর সহ সন্তুষ্ট,
 এবং স্বর্গাধিকারের যোগ্য হওনের ইচ্ছুক নহ? এবং
 “পরিভ্রাণ পাইবার জন্য আমাকে কি করিতে হইবে?”
 ইতি বাক্য কহিলে তদুত্তরে ঈশ্বরের প্রতিবাক্য, অর্থাৎ
 “প্রভু যীশু খ্রীষ্টের প্রতি বিশ্বাস কর, তাহাতেই তুমি
 সপরিবারে পরিভ্রাণ পাইবা;” (পেত্রিতদের ক্রিয়া
 ষোড়শাধ্যায়ের ৩১ পদ) ইহা কহিতে ও শুনিতে কি তো-
 মার প্রয়াস হয় না? যাহা হউক, নৈরাশ্যগুস্ত না হইয়া,
 মনোমধ্যে মুক্তি প্রাপণের ভরসা স্থাপন কর, কারণ
 জগদীশ্বরের এই প্রকার বাক্য আছে; যথা, “আইস,
 একত্রে পরামর্শ করি; যদিও তোমার পাপ সমূহ রক্তি-
 মাবর্ণ, তাহা তুমি সম ধবলাকার হইবে, এবং যদিও
 তাহা সিন্দূর বর্ণ, তাহা মেঘলোম সম হইবে। যদ্যপি
 ইচ্ছানুসারে তদীয় আজ্ঞাধীন হইতে বাসনা হয়, তবে
 ধর্মোপাজ্জন করিতে নিযুক্ত থাক। হে মনুষ্য, অদ্য

তোমরা যদি তাহার কথা শুনিতে ইচ্ছা কর, তবে আপনাপন অন্তঃকরণ কটিন করিও না।” (ইব্রীয়দের প্রুতি পৌল লিখিত পত্রের তৃতীয়াধ্যায়ের ৭ ও ১৫ পদ, এবং চতুর্থ অধ্যায়ের ৭ পদ)।

হে মনুষ্য, স্মরণ কর, যে, যৎকালীন জগদীশ্বর স্বীয় আকৃত্যানুসারে তোমাকে সৃজন করিয়াছিলেন, তৎকালে “আমরা আপনাদের” ইত্যাদি বাক্য সমূহ কাহার প্রুতি উক্ত হইয়াছিল। ইহা যে খ্রীষ্ট, তদ্ব্যতীত অন্য কেহ নহে, ইহা কি তোমার মনোমধ্যে নিঃসংশয়ে প্রুতিত হয় নাই? তুমি যে পতিত হইয়াছ, এবং মুখদ স্বর্গভূবনহইতে পরিচ্যুত হইয়া সূর্য্যচন্দ্র নক্ষত্রাদি সহ সমুদয় ভূমণ্ডল সমক্ষে মর্য্যাদা ভ্রংশ ও পরিভ্রষ্ট হইয়াছ, তথাচ খ্রীষ্ট এক্ষণে তোমাকে সাহায্য ও তোমার মঙ্গল-সাধনে তৎপর ও প্রস্তুত আছেন। যজ্ঞপ সেই জগদীশ্বর তোমার সৃজন সম্বন্ধে পরামর্শ গ্রহণ ও মন্ত্রণাসূত্রে বদ্ধ হইয়াছিলেন, তজ্জপ তিনিও এক্ষণে তোমাকে ভ্রমাবস্থা-হইতে পুনরুদ্ধার হেতু মন্ত্রণা করিতেছেন। (গীত পুস্তকের ৪০ অধ্যায় ষষ্ঠ সপ্তম পদ, এবং ইব্রীয় দশমাধ্যায়ের ৫, ৬ ও ৭ পদ) তিনি স্বর্গহইতে অবতরণ পুরঃ-নর তোমার মঙ্গল ও মুক্ত্যভিপ্রায়ে ক্রুশ যন্ত্রের যজ্ঞা সহ্য, মৃত্যু কর্তৃক গ্রাসিত, ও তাহাহইতে পুনরুত্থান পূর্ব্বক স্বর্গধামে আরোহণান্তর তোমার কারণ মধ্য-স্থানে অধ্যাসীন আছেন, এবং যদিও তিনি লোক সমক্ষে সামান্য ও তাচ্ছিল্য ভাবে পরিদৃষ্ট এবং লোক বাঞ্ছিত কোন প্রকার সৌন্দর্য্যের চিহ্ন ধারণ না করিয়া

জগতীতলে বিহার করিয়াছিলেন, তথাচ তিনি তোমার আশ্রয় ও নিবাসস্থল, তাহাতে সন্দেহ নাই। তুমি যিশা-
রিয়ের ৫৩ অধ্যায়ে লিখিত সমুদয় বৃত্তান্ত পাঠ
করহ, যদ্বারা তুমি জানিতে পারিবা, যে তিনিই তোমার
আশ্রয়স্বরূপ। কিন্তু হায়! অনেকে এই পরিত্রাণকারিকে
অতি অল্প করিয়া মান্য করেন; যথা, উপদেশকের
• নবমাধ্যায়ে চতুর্দশ ও পঞ্চদশ পদে, “কোন প্রধান
রাজা অল্প লোক বিশিষ্ট এক ক্ষুদ্র নগরে আসিয়া
সৈন্যদ্বারা তাহা বেষ্টিত করিয়া তাহার বিরুদ্ধে বড় দুর্গ
নিৰ্ম্মাণ করিল। ঐ নগরের মধ্যে এক দরিদ্র জ্ঞানী ছিল;
সে আপন জ্ঞানদ্বারা নগর রক্ষা করিল, কিন্তু পরে সেই
দরিদ্র মনুষ্যকে কেহই স্মরণ করিল না।” তদ্রূপ এই
ভ্রমগুল শয়তানকর্তৃক আক্রান্ত ও ঈশ্বর কোপে পতিত
হইয়া ধ্বংস হওনের উপক্রম হইলে খ্রীষ্ট অতি সা-
মান্য বেশে ভুলোক মধ্যে আগমন করিয়া স্বীয় ক্রমতা
ও জ্ঞান বলে উক্ত দুৰ্ম্মতি পাপাত্মার গর্হ গর্হ করণানন্তর
স্বীয় শরীরে ঐশ্বরিক কোপ পর্য্যন্ত ধারণ পুরঃসর
তোমার মুক্তিপদ উদ্ধারণ করিয়াছেন। আহা, এমন
ব্যক্তিকেও তুমি বিস্মরণ হও। আর এই যে পাপ পঙ্ক
বিলেপিত বর্জ্যোপরি তুমি সর্স্করণ পরিভ্রমণ করিতেছ,
ইহার কারণ জিজ্ঞাসু হইলে তুমিই বা কি উত্তর প্রদান
করিবা? কেবল আমি যে তোমাকে এতদ্বিষয় জিজ্ঞাসা
করিতেছি, এমত নহে, সেই জগদীশ্বরও কহিতেছেন; যথা,
যিহিস্কেলের ভবিষ্যদ্বাক্যের ৩৩ অধ্যায় একাদশ পদে,
“তাহাদিগকে এই কথা কহ, প্রভু পরমেশ্বর এই কথা

কহেন, আমি যদি অমর হই, তবে পাপির মরণে আমার কিছু সন্তোষ নাই; বরং পাপী আপন পথ ত্যাগ করিয়া বাঁচে, ইহাতেই আমার সন্তুষ্টি আছে; হে ইস্রায়েল বংশ, ফির, আপনাদের কুপথহইতে ফির, কেন মরিবা?" অপিচ উক্ত উপদেশকের ১৮ অধ্যায়ের ৩১ ও ৩২ পদ দৃষ্টি কর; যথা, "তোমরা স্বকৃত কুকর্ম-হইতে ফিরিয়া আপনাদের জন্যে নূতন অন্তঃকরণ ও নূতন আত্মা প্রস্তুত কর, কেননা হে ইস্রায়েল বংশ, তোমরা কেন মরিবা? প্রভু পরমেশ্বর কহেন, যে কেহ মরে, তাহার মরণে আমার কোন সন্তোষ নাই; অতএব তোমরা ফিরিয়া বাঁচ।" এবং তোমার পরিভ্রাণকারি যীশু খ্রীষ্টও তোমাকে এই প্রকার কহিতেছেন, যথা, মথি লিখিত একাদশ অধ্যায়ের ২৮ পদ, "হে পরিশ্রান্ত ও ভারাক্রান্ত লোক সকল, তোমরা আমার নিকট আইস, আমি তোমাদিগকে বিশ্রাম দিব।" অধিকন্তু যিশায়িয় লিখিত ৫৪ অধ্যায়ের সমগ্র বাক্য ও বৃত্তান্ত পাঠ ও বিচার করহ। এই ক্ষণে হে বান্ধবগণ, অতি বিনীতভাবে নিবেদন করিতেছি, যে তোমরা স্বীয় অনন্ত আত্মাকে বিনাশোন্মুখ না করিয়া সেই পবিত্র ও মুক্তকারি খ্রীষ্টের প্রতি বিশ্বাস স্থাপন কর, যদ্বারা তোমরা পুনর্জীবনের নূতন আকৃতি ধারণে সক্ষম হইবা। এবং খ্রীষ্টের দয়া তোমাদের ও আমার উপর হউক।

SHUJAT ALL.

● SIMPLE THOUGHTS

ON

SOLEMN THEMES.



সামান্য অভিপ্ৰায়ে গুরুতর চিন্তা।

এক দিবস জনৈক পুণ্যান্বিত বান্ধব সমভিব্যাহারে
নদ্যপরি পরিভ্রমণে গমন করিয়াছিলাম ; নৌকোপরে
গবাক্ষদ্বারে বসিয়া আছি, এমনত কালে এক দক্ষীভূত
ইষ্টক * আমার সম্মুখে ভাসমান হইয়া আসিতে আমি
তাহা গৃহণানন্তর এই প্রকার ভাব ভরে নিযুক্ত হই-
লাম ; যথা, “ এই দক্ষীভূত ইষ্টক পরলোক বিশ্বাসি-
গণের ভবিষ্যদবস্থার প্রতিরূপস্বরূপ, কারণ যে পর্য্যন্ত
মনুষ্যাগণে স্বীয় প্রাচীন সংস্কার সমূহকে জ্ঞান রূপ
হতাশনে দক্ষীভূত ও সম্মার্জিত না করেন, তদবধি
তদীয় অবস্থা অধোগামী ভাবাক্রান্ত ইষ্টক সদৃশ থাকে.
কিন্তু যখন সেই সমস্ত কুসংস্কার সমূহকে দূরীভূত
করিয়া স্বীয় কলেবর সম্মার্জিত ও লঘুবোধ করেন,
তখন তিনি প্রথম খ্রিস্টলীকীয়ের চতুর্থ অধ্যায়ের
সপ্তদশ পদানুসারে মেঘারুঢ় হইয়া আকাশে প্রভুর
সহিত সাক্ষাৎ করেন।” আমি এই মানসিক ভাবাপন্ন
চিন্তা নিম্ন লিখিত অভিপ্রায়াদি সহ উক্ত বান্ধবকেও
জ্ঞাপন করিলাম ।

* সামান্য ভাষায় “ঝামা” কহে।

বহুদিন হইল আমার মনোমধ্যে এই প্ৰকার ভাবোদয় হয়, যে মনুষ্যগণের মধ্যে কতকগুলীন ব্যক্তি মৃত্যুর পর মৃত্তিকাশায়ী, ও কতকগুলীন ব্যক্তি দক্ষি-ভূত, এবং কতকগুলীন ব্যক্তি সামান্য ক্ষেত্রমধ্যে পতিত, শৃগাল কুকুর অথবা মাংসাহারি পশুগণকর্তৃক চর্খিত ও ভক্ষিত হইয়া পরস্পর সকলেই অবশেষে ধূলীকৃত হইয়া যায়; তবে কি প্ৰকারে ঐ সমস্ত ব্যক্তিগণ পুন-রুৎথিত হইবে? যদিও আমি পুনরুৎথান বিষয়ে মনো-মধ্যে কোন প্ৰকার সন্দিহান উপস্থিত করি নাই, কিন্তু তর্কবাদিগণকে নিরস্ত করণাশয়ে অকাট্য প্রমাণ প্রয়োগে লোলূপ হইয়াছিলাম, এতৎকালে স্বর্ণকারের বিচিত্র শক্তি ও ক্ষমতা আমার মনোমধ্যে উদয় হইল। ভাবি-লাম, যে স্বর্ণ রৌপ্য তাম্র ইত্যাদি নানা প্ৰকার ধাতু দ্রব্যের পরমাণু সমূহ কার্য্যগতিকে তাহাদিগের কৰ্ম্মা-গারের ধূলি কণা সহ মিশ্রিত হইয়া যায়, এবং যদিও সেই সমস্ত পরমাণু সকল অনভিজ্ঞ লোকের দর্শন যোগ্য নহে, কিন্তু উক্ত স্বর্ণকারেরা প্রয়োজনানুসারে তাহাদিগকে পৃথক্ পৃথক্ করিয়া স্ব স্ব প্ৰকৃতিস্থ করিতে সমর্থ হয়, তবে ইহা বিচিত্র নহে, যে সৰ্ব্বশক্তিমান পরমেশ্বর পৃথক্ পৃথক্ দেহাদির ধূলিকণাহইতে পর-স্পর পৃথক্ করিয়া তাহাদিগকে পুনর্জীবিত করিবেন, কারণ তিনি সৰ্ব্বশক্তিমন্ত্ৰ রূপ ধারণ করেন।

অন্য এক সময়ে আমার মনোমধ্যে এই প্ৰকার ভাবোদয় হয়, যে যদ্যপি সমুদয় নগরীয় লোক এক-ত্রীভূত হইয়া বিচারপতি সন্নিধানে উপস্থিত হইয়া

স্বীয় স্বীয় বিষয়ে বিচার প্রার্থনা করেন, তবে অবশ্যই উক্ত বিচারপতি তদ্বিচার অসম্ভব বোধে তাহাতে বিরক্তি প্রকাশ করিবেন। তবে কি প্রকারে সেই এক মাত্র অদ্বিতীয় জগদীশ্বর বিচারাসনে অধিরূঢ় হইয়া এক কালে সমুদয় বুদ্ধাণ্ডের বিচার কার্য সমাধান করিতে সমর্থ হইবেন? যদিও আমি বিচার বিষয়ে কোন প্রকার সন্দেহান উপস্থিত করি নাই, কিন্তু কোন মৌসাদৃশ্য প্রমাণদ্বারা ইহা স্পষ্টরূপে ব্যক্ত করণে অভিলাষী হইয়াছিলাম। এমত কালে আমার মনোমধ্যে এই প্রকার স্মরণোদয় হইল, যে সূর্য্য তো একমাত্র পদার্থ, সমুদয় ভূমণ্ডলোপরি কিরণ বিতরণ পুরঃসর সমস্ত পদার্থে আলোক প্রদান করে, কিন্তু অসীম জগন্নিবাসি অগণ্য জনগণে সেই কেবল একমাত্র আলোকমালা অবলম্বনে স্ব স্ব কর্ম করিতে সমর্থ হয়। তদ্রূপ যৎকালীন প্রভু যীশু বিমানোপরি স্বীয় মহিমাতে অবস্থিত হইয়া ভূমণ্ডলবাসি জনগণকর্তৃক পরিদৃশ্য এবং স্বীয় সত্ত্ব স্বভাব বিষয়ে সুন্দররূপে পরিচিত হইবেন, তখন ধার্মিকগণ সাহসভরে তদীয় দক্ষিণভাগে উপবেশন, ও পাপ কলঙ্কে কলঙ্কিত হৃদয়গণ অধার্মিক জন অন্তঃকরণে ভয়ে কল্পমান হইয়া পলায়ন পরায়ণ হইবে, সন্দেহ নাই। যথা, গীতপুস্তকের প্রথমাদ্যায়ের পঞ্চম পদে, “তাহাতে পাপি লোকেরা বিচার স্থানে ও অপরাধি লোকেরা পুণ্যবানদের সভাতে দাঁড়াইতে পারিবে না।”

তদনন্তর জগদীশ্বরের সর্বজ্ঞত্ব অর্থাৎ গোপনীয় ব্যাপার

ও মনুষ্যগণের আন্তরিক ভাবাদি জ্ঞাত হওন বিষয়ে আমার মনোমধ্যে কিঞ্চিৎ গোলযোগ উপস্থিত হয়। যদিও উক্ত বিষয়ে কোন প্রকার সন্দেহ উপস্থিত করি না, কিন্তু কোন সৌমাদৃশ্যদ্বারা এতদ্বিষয়কে স্বীয় আয়-ভ্রাধীনে আনিতে ইচ্ছুক হইলাম। ভাবিলাম যে যদ্রূপ কোন গৃহাধ্যক্ষ তাঁহার ধনাধারে সমস্ত ধন সংস্থাপন পূর্য্যক অন্যের অদর্শনে তাহা বন্দ করিয়া রাখেন, অথচ আপনি তাহা সম্যক্ রূপে জ্ঞাত থাকেন, তদ্রূপ জগদীশ্বর ভূমণ্ডল রূপ আধারে স্বীয় সৃষ্ট জীব সমূহ পরিপূর্ণ রাখিয়া তদন্তর্বর্ত্তি সমুদয় ব্যাপারই অবগত থাকেন। যদ্রূপ বর্ন সংযোজনীয় যন্ত্র মধ্যে নানাবিধ বর্ণাধারের কি কি মর্ম্ম, তাহা বর্ন সংযোজকই সম্পূর্ণ রূপে অবগত আছেন, তদ্রূপ অখিল বুজাণ্ড নিবাসি প্রত্যেক জীবগণের স্বভাব ও ক্রমতা পরমেশ্বরের সম্পূর্ণ রূপে সুগোচর ও বিদিত আছে।

SHUJAAT ALI.

THE
BRIDE AND THE BRIDEGROOM.

বর এবং কন্যা ।

ওহে বররূপ খুঁটি কর অবধান ।
কন্যারূপ মমোপরে কর কৃপাদান ॥
কাঠিন্য হৃদয় মম কর হে নমন ।
পাপি প্রতি কৃপা প্রভু কর বিতরণ ॥
কৃপাগ্নিতে মম হৃদি কর হে উত্তপ্ত ।
ভক্তিভাবে তব প্রেমে থাকি যেন মত্ত ॥

“আমি তোমাদিগকে সত্য কন্যার ন্যায় এক বরেতে অর্থাৎ গ্রীষ্মে সমর্পণ করিতে বাঞ্ছদান করিয়াছি । এ জন্যে তোমাদের বিষয়ে মহা ভাবনাতে ভাবিত হইয়াছি ।” দ্বিতীয় করিষ্মীয় একাদশাধ্যায় দ্বিতীয় পদ ।

হে বাস্কবগন, পবিত্র ধর্ম্মপুস্তক নানাবিধ মনোহর ও সুচারু রূপক বর্ণনে পরিপূর্ণ । ঐ বর্ণনা সমূহ এতাদৃশ সুকোমল, যে সুকুমার কুমারগণেরাও অনায়াসে বোধগম্য করিতে সমর্থ হয়, অথচ এতাদৃশ গুরুতর ভারে পরিপূরিত যে অশেষ বিদ্যা বিশারদ গভীর-বুদ্ধি জ্ঞানিগণও অনুভব করিয়া শেষ করিতে পারেন না । নিম্নলিখিত প্রাকৃতিক ভাবানুসারে লিখিত এবং জীবন কালের সামান্য ঘটনানুসারে উক্ত বর্ণন সমূহ বর্ণিত হওয়াতে অনায়াসেই তদ্বারা স্পষ্টরূপে ধর্ম্মজ্ঞান শিক্ষা

প্রাপ্ত হওয়া যায়, এবং তত্ত্বদ্বিষয় হৃদয়ক্ষেত্রমধ্যে এতাদৃশ দৃঢ়তর রূপে চির অঙ্কিত হইয়া থাকে, যে কোন প্রকার বলবীর্য্য সহকারে তদজ্ঞান সমূহকে মানসভূম-হইতে উৎপাটন করা যায় না। পূর্বে লিখিত দ্বিতীয় করিষীয়েব একাদশ অধ্যায়ের দ্বিতীয় পদই এতদ্বি-ষয়ক দৃষ্টান্ত স্থল। যে এক পরম সত্য পদার্থ মুক্তি প্রাপণ পক্ষে প্রকৃত হেতু ও কারণ হয়, তাহা উক্ত বাক্য সমূহ মধ্যে সুন্দররূপে সুদৃষ্টিত আছে, এবং পরম প্রেমোন্মত্ত ও স্নেহজনক “বর কন্যার” পরস্পর সম্বন্ধের প্রতিরূপ দর্শাইয়া তাহার বর্ণন ও সৌন্দর্য্য-কৃত হইতেছে। বর ও কন্যার পরস্পর যে প্রকার পুণ্য ও সৌহার্দ্য দৃষ্ট হয়, শ্রীষ্ট ও শ্রীষ্টীয়ানগণেরও পরস্পর তদনুরূপ পুণ্য ও সৌহার্দ্য। সুতরাং শ্রীষ্ট এতদ্রূপ মনোহর পদবীতে পদার্পণ করাতে তাহাকে কন্যাসম্বন্ধে তিন প্রকার বাধ্যতা বুতে বুতী হইতে হইয়াছে; যথা, প্রথমতঃ, তিনি তাহাকে মনঃপ্রীতি সহ প্রেম করেন, দ্বিতীয়তঃ, তাহাকে প্রতিপালন ও উন্নত করেন, এবং তৃতীয়তঃ, তাহাকে কদাপি পরিত্যাগ করেন না।

এক্ষণে ঐশ্বরিক বাক্যদ্বারা শ্রীষ্টকেই বরস্বরূপ উক্ত হইতেছে, এবং তিনিও যে তৎসম্বন্ধে তদীয় কর্তব্য কর্ম সমুদয় সাধনাদ্বারা এতদ্ব্যর্থ্য প্রতিপালন করিতেছেন তাহাও উক্ত ঐশ্বরিক বাক্যদ্বারা সুন্দররূপে প্রকাশ পাইতেছে। ধর্ম্মপুস্তকের ভূরি ভাগে পরস্পর ঐক্যভাবে “তিনি যে তদীয় মনুষ্যাগণকে মনন সহ প্রেম ও প্রতিপালন ও উন্নতি করিতেছেন, এবং তাহাদিগের পরিত্যাগে দৃঢ়তররূপে

পরাজুখ আছেন, ইহা সর্বদা প্রকাশ পাইতেছে। সুত-
রাং কন্যা সম্বন্ধে বরের যে সমস্ত কর্তব্য কর্মস্বরূপ
বাধ্যতা, তাহা খ্রীষ্টের এতদ্বারা পরিশোধ করা হই-
তেছে। বৈৎলেহম দেশীয় গোড্ডমহীতে শিখর পর্যন্ত
যীশু খ্রীষ্টের অবশ্য কর্তব্য কর্ম সমূহের কিয়দংশ
পরিশোধ করণের নির্ণীত স্থান, এবং তাহাই তাঁহার
উপস্থিত এবং অবশ্যম্ভাবি কর্ম সম্বাদনের সংযোজনা
স্থল হইয়াছে; অর্থাৎ যে সমস্ত লোক হিতকর অভিপ্রায়
সূত্রে বদ্ধ হইয়া, যীশু খ্রীষ্ট ভুলোক মধ্যে অবতীর্ণ হই-
য়াছিলেন, তদীয় প্রথমমাংশ মাত্র (অর্থাৎ তাহাদিগের
পাপ পঙ্ক বিমোচন করিয়া অমৃতত্ব প্রাপণের অধিকারী
করা) তাঁহার জন্মগুণাবধি মৃত্যু পর্যন্ত তৎকর্তৃক
সম্বাদিত হইয়াছে, এবং তাহার অবশিষ্টাংশ (অর্থাৎ
দেহান্তে মনুষ্যগণের শেষবিচারে জগদীশ্বর সমক্ষে তা-
হাদিগকে সম্ভারণ করা) অদ্যাবধি অসম্বাদিত আছে।

স্বামি পক্ষে এই প্রকার উদ্ভেজিত বাধ্যতা ও তাহা
তৎকর্তৃক পরিশোধ দৃষ্টে কন্যা পক্ষে অবশ্য কর্তব্য কর্ম
স্বরূপ এই নিয়ম নির্দ্ধারিত হইতে পারে, যে তিনি
তদীয় স্বামিকে সান্তিশয় প্রেম ও প্রফুল্লান্তঃকরণে তাঁহার
আজ্ঞা সমূহকে প্রতিপালন করিবেন। কিন্তু আমি জিজ্ঞাসা
করি, যে এই বিবাহ সম্বন্ধীয় নিয়ম কি কন্যারূপ মনুষ্য
সুচারুরূপে প্রতিপালন করিতেছেন? অথবা বরের প্রতি
অভেদ্য প্রণয় সংযোজনের নানাবিধ নিদর্শন সত্ত্বেও এই
পরম্পর সম্বোধিত সুচারু নিয়ম প্রতিপালনের কি স্থি-
রীকৃত উপায় নির্দ্ধারণ করিয়াছেন? ধর্ম্মাগারের আদিম

কালাবধি খ্রীষ্টোপরে অগণ্য উদ্ধাহ মুকুট প্রদত্ত হইয়াছে, যাহা তাঁহার স্বর্গীয় ভবনের শোভাসম্পাদনে সুসজ্জীভূত হইবে, এবং তাহারাই তাঁহার উদ্ধাহ বন্ধনের নির্বন্ধতা সম্পাদনে প্রকৃত সাক্ষিস্বরূপ থাকিয়া স্বীয় প্রাপ্য পুরস্কারে অবধার্য থাকিবে। আহা! ইহাই ভূমণ্ডল ব্যাপি ধর্ম্মাগারের সাধুতম প্রতিরূপ! তিনি তাহার স্বামির মহিমা সম্পাদন হেতু বহুবিধ সতীকন্যা রূপ মনোহর পুষ্পহার প্রস্তুত করিয়া পরিণীত কান্তসহ সুখময় সম্মোগদিন প্রতীক্ষা করিতেছেন। কিন্তু হায়! এই ভূমণ্ডল মধ্যে এরূপ কত প্রকার কন্যাস্বরূপ মনুষ্য আছেন, যাহারা নাম মাত্রে তদীয় স্বামি খ্রীষ্টে প্রেম প্রকাশ পুরঃসর তৎপ্রতি সামান্য অন্তরঙ্গতা প্রচার করিয়া উদ্ধাহ পদের আখ্যামাত্র গৃহণ করেন। তাহাদিগের যাবতীয় স্নেহাদি এই ভূমণ্ডলোপরি নিযুক্ত, অথবা দৈবতস্বামির পরম্পর প্রণয়রূপ উপকার নূত্রে আবদ্ধ আছে। হে দুর্ভাগ্য ছলকারিগণ, খ্রীষ্টোভূত হৃদয়প্রফুল্লকর ও আত্মানন্দকারি প্রেম দৃষ্টে তোমার কি তৎপ্রতি প্রেমোদয় হয় না? যৎকালীন যিক্শালম দেশীয় জনগণের দূহিতৃগণকর্তৃক তদীয় ঐশ্বরিক প্রেম অন্যান্যোপকারে নিয়োজন দৃষ্ট হইবে, তৎকালীন আমি ধর্ম্মোন্মত্ত ব্যক্তির ভবিষ্যদুক্তির ন্যায় ভাবি ভয় প্রদর্শনদ্বারা উক্ত পবিত্র ভূমিকে কল্লাঘ্রিত ও ভয়ভীত করিব। হে কপটাচারি, তোমাকে শিক্ষার দিতেছি, কারণ সেই দিন অতি ত্বরায় উপস্থিত হইবে, যৎকালে মৃতবৎ প্রকৃতি আন্তর্য্যাদ পুরঃসর, “হে প্রভো,

আমার প্রতি অব্যাহত হও,” ইতি বাক্যে ইশ্বরসমীপে প্রার্থনা করিতে থাকিবে। তৎকালে কি এই প্রার্থনা গ্রাহ্য হইবে? যদিও এতদ্ আত্মানে কোন প্রকার উত্তর প্রদত্ত হয়, তাহা আনন্দ হৃদয় প্রেমিকের সুমিষ্ট বাক্য সদৃশ না হইয়া উদ্ভ্রান্ত প্রেমের ভয়ঙ্কর বজ্রবৎ ভাষায় নির্দ্বারিত হইবে; যথা, “তুমি প্রস্থান কর, আমি তোমাকে পরি-
চিত নহি।”

আহা! যে ভূমণ্ডলের বিনাশ অবশ্যম্ভাবি, এবং যে বর পরাভূত ও পদতলে দলিত, তাহারাই তোমার হৃদয়ক্ষেত্র অধিকার করিয়াছে। এতদ্রূপ সম্মিলনে তোমার মনে কি লজ্জার উদয় হয় না? এবং ন্যায়-বিচারসিদ্ধ মানসিক ভাব তোমাকে কি মৃত্তিকা সদৃশ অকিঞ্চিৎকর বোধ করায় না? তুমি কি ইহা জ্ঞাত নহ, যে জগতের প্রতি প্রতি প্রকাশ করিলে শ্রীষ্ট বাক্যের অন্যথা ও অবহেলা করা হয়, এবং তদ্বারা জগদীশ্বরের প্রতিও শত্রুত্ব প্রকাশ পায়? ইহাতে এই বোধ হয় যে অবশ্যই কোন পাপাবহ প্রবৃত্তি তোমার ন্যায়বিচার-রূপ ধনাপহরণ করত তোমাকে সময়োদ্ভূত মানসিক সুখে আকৃষ্ট করিয়াছে। আর যে কুপ্রবৃত্তি সমূহকে শ্রীষ্ট আন্তরিক ক্রোধভরে উপেক্ষা করিয়াছিলেন, তাহাই তোমার প্রভুভক্ত্যাদি গুণাপহরণ করত ধর্ম-সম্বন্ধীয় জ্ঞানে এবং স্বামি পক্ষে এই প্রকার বৈলক্ষণ্য উপস্থিত করিয়াছে।

বোধ হয় যে শরীর ও ইন্দ্রিয়ের সুখাভিলাষ এক্ষণে তোমার বরস্বরূপ হইয়াছে। আহা! কি উগ্ৰ বিমু-

দ্বতা! তুমি কি জ্ঞাত নহ যে শরীর অবশ্যই বিনাশাধীন
 এবং মুহূর্ত্ত মধ্যে নষ্ট হইয়া যাইতে পারে? তুমি
 কি অবগত নহ, যে তোমার এই মানসিক ভাব কি
 অস্থায়ী ও ক্ষণস্থায়ী? তুমি এই মাৎসময় শরীরকে
 সংপূজনদ্বারা তোমার সম্ভ্রমকর করই ইহাকে প্রদান
 কর, আর রাজনিকেতনে সংস্থাপনানন্তর মূল্যবান বস্ত্রা-
 লঙ্কারেই বা বিভূষিত কর, অথবা সুকোমল শয্যা-
 পরি স্থাপনানন্তর অশেষ বিধ সুখাদ্য খাদ্য দানেই
 বা ইহার পরিচর্যা কর, কিন্তু ইহা সেই সর্বগম্য
 মৃত্যুরূপ পথে অবশ্যই গমন করিবে। তখন দেখিবে
 যে মৃত্তিকাই ইহার চিতাবস্ত্র, ও কবরই ইহার নি-
 স্তক্কাভবন, এবং ক্ষুধিত কৃমিগণই ইহার সঙ্গিস্বরূপ
 হইবে; সুতরাং তোমার যে মানসিক মনোহর আশা
 তাহা এতদ্রূপে বিনষ্ট হইবে। হে পরিণীত ভ্রাতৃগণ,
 আহা! কি আত্মনাশকারি প্রবৃত্তির বলে তোমাদিগের
 হৃদয়ক্ষেত্র অধিকার করিয়াছে! আহা, কি লজ্জাহীন
 মানসিক প্রবৃত্তি তোমাদিগের বিন্যস্ত স্নেহ অপহরণ
 ও পরাজিত করিয়াছে! তোমরা আমার উপদেশ
 বাক্য গৃহণ কর, গভীর পাপ কলঙ্কিত দুর্ভাগ্য ভ্রম-
 হইতে চৈতন্যোদয় কর, এবং তোমাদিগের সত্যত্ব
 নাশকারি ঘৃণাৎ কুপথ দর্শিগণের স্বার্থতা ধ্বংসদ্বারা
 ঐশ্বরিক প্রেমামৃতের তৃপ্তি সুখ সম্বাদনে প্রবৃত্ত হও।
 স্মরণ কর যে পাপ পুরস্কার অতিশয় তীব্র পদার্থ,
 এবং কর্ম ফল প্রাপণের দিন অতিমাত্র সন্নিহিত।
 অতি অল্প দিবস মধ্যেই তোমাকে এই জীবনের অতীত

পথে আকর্ষণ করিয়া, যদ্যপি অধর্ম্য পক্ষে পতিত হও, তবে ক্রোধাক্ত জগদীশ্বরের ক্রোধাক্ত সমীপে উপস্থিত করিবে। আহা, স্মরণ কর, যে তৎকালে তোমার মনোমধ্যে কি সন্তাপই উপস্থিত হইবে, কি যন্ত্রণা পূর্ণ মনশ্চিন্তাতেই তোমার হৃদয়কে বিক্লিষ্ট করিবে। তাহা, এই তীব্রজনক সংমিলন, ও তদনন্তর অনন্ত বিচ্ছেদ সংঘটন, এবং তোমার অবজ্ঞাকৃত প্রেমদ্বারা উপস্থিতিকৃত এই ভয়ঙ্কর বিচার সন্মাদন দৃষ্টে তোমার হৃদয় যে কি পর্য্যন্ত ভয়ভীত ও কল্পান্বিত হইবে, তাহা এক বার মনোমধ্যে বিচার করহ, কারণ তদ্বারা তোমার সেই জগদীশ্বরের প্রতি ভক্তি শ্রদ্ধা ও ভবিষ্যৎকালে তৎপ্রতি অকপটে প্রেমোদয় হইলেও হইতে পারে।

ইহাতে কোন নমুশীল আত্মা কহিতে পারেন, যে আমি যে সমস্ত অনুগৃহহইতে বঞ্চিত হইয়াছি, তদাশ্রয়ে প্রত্যাগত হইতে আমার নিতান্ত বাঞ্ছা আছে, কিন্তু ভয়ভীত অন্তঃকরণে সন্দেহ করি, পাছে উক্ত বর আমাকে পুনর্গৃহণে পরাজুথ হন। আহা, হে সন্দিগ্ধমনা অনুতাপি, ভয়ভীত না হইয়া সাহস অবলম্বন পুরঃসর তদীয় আনন্দপূর্ণ আত্মান শ্রবণ কর; যথা, সিংহরিয়ের প্রথমাধ্যায়ের তৃতীয় পদ, ও মালাখির তৃতীয় অধ্যায়ের সপ্তম পদ, এবং যিশায়িয়ার ৪৩ অধ্যায়ের পঞ্চবিংশতি পদ, “তোমরা আমার প্রতি ফির, তাহা করিলে আমিও তোমাদের প্রতি ফিরিব।” এবং “আমি, আমিই আপন গুণে তোমার অপরাধ মার্জনা করি, ও তোমার পাপ মনে করি না।”

অপিচ ইব্রীয় অষ্টমাধ্যায়ের দ্বাদশ পদ, “তাহাতে আমি তাহাদের দূষ্টিরূপ সকল ক্ষমা করিয়া তাহাদের পাপ ও অপরাধ আর কখন স্মরণে আনিব না।” কোথরূপ বর্জ্যে মন্দ গতি এবং দয়া বিষয়ে পরিপূর্ণতা তোমার স্বামির স্বর্গীয় স্বভাবসিদ্ধি সংস্কার। তিনি তৎপ্রকাশে অতিশয় আত্মাদিত, এবং তৎপ্রাপণাশয়ে অকৃত্রিম অনুশোচনা দর্শনের অপেক্ষা করিতেছেন। খ্রীষ্ট যৎকালে তোমাকে এতদ্রূপ দয়াপূর্ণ আত্মানে আমন্ত্রণ করিতেছেন, তখন তোমার আর বিলম্ব করণের প্রয়োজন কি? বিবাহ মন্দির প্রস্তুত আছে, সমুদয় দ্রব্য সামগ্ৰীও প্রস্তুত হইয়াছে, তবে আর কি কারণে পরাজুখ হও? তোমার যদিও তদীয় প্রেম বিষয়ে সন্দেহোপস্থিত হয়, তবে তুমি বেতনাপেক্ষি দুর্দান্ত রোমীয় শাসনকর্তার বিচারমন্দিরে উপস্থিত হইয়া তদ্বিষয়ক প্রমাণ প্রত্যক্ষ কর, ক্রন্দনকারি সমুদায় সহ গল্গাথা শিখর পর্যন্ত গমন করিয়া তদীয় বিলাপ বিষয়ক পদার্থ অবলোকন কর, এবং তথায় তাঁহার বিদীর্ণকৃত মস্তক, বাস্পোদ্ভূত কৃষ্ণাঙ্গ পৃষ্ঠ দেশ, প্রহারিত গণ্ডস্থল, এবং ক্রুশযন্ত্র ও তদুপরি পবিত্র অপরাধিকে অবলোকন করিয়া মনোমধ্যে পূর্বোক্ত বিষয়ের সত্যাসত্য বিচার করহ।

ইহা লিখিত আছে, যে “এক রাজা আপন পুত্রের বিবাহ দিয়া তাবৎ নিমজ্জিত লোককে আত্মান করিতে দাসদিগকে প্রেরণ করিলেন; কিন্তু তাহারা আসিতে চাহিল না, তাহাতে রাজা পুনশ্চ অন্যান্য দাসদিগকে

ইহা কহিয়া প্রেরণ করিলেন, নিমন্ত্রিত লোকদিগকে কহ, দেখ, আমার ভোজ প্রস্তুত আছে, আমি আপন বলদাদি হৃষ্টপুষ্ট জন্তু মারিয়া তাবৎ খাদ্য সামগ্ৰী প্রস্তুত করিলাম, তোমরা বিবাহেতে আইস।” (মথি লিখিত দ্বাবিংশাধ্যায়ের দ্বিতীয় পদইহাতে চতুর্থ পদ)
 “কিন্তু তাহারা সকলে এক এক ছল করিয়া ক্ষমা প্রার্থনা করিল। প্রথম জন কহিল, একখান ক্ষেত্র ক্রয় করিলাম, তাহা দেখিতে আমাকে যাইতে হইবে; অতএব আমাকে ক্ষমা করিতে নিবেদন করিও। অন্য জন কহিল, আমি পাঁচ যোড়া বলদ কিনিলাম, তাহাদের পরীক্ষা করিতে যাইতেছি; অতএব আমাকে ক্ষমা করিতে নিবেদন করিও। আর এক জন কহিল, আমি বিবাহ করিলাম, একারণ যাইতে পারিব না।”
 (লুক, ১৪ অধ্যায় ১৮-২০ পদ)

এক্ষণে ইহা তোমার সম্বন্ধীয় অবস্থার সহিত সম্পূর্ণ সমাবেশ হইতে পারে। সমুদয় দ্রব্য সামগ্ৰী উপস্থিত, বিবাহ ভোজও প্রস্তুত, আমন্ত্রণও প্রদত্ত হইয়াছে, এবং বরও তোমার অপেক্ষা করিতেছেন, তবে তুমি কি কারণে প্রস্তুত না হও? সাবধান যেন কোন প্রকার ছলনা না কর, কারণ অযোগ্য অভ্যাগতগণের ভবিষ্যৎক্লগণকর্তৃক যে প্রকার অবস্থা বর্ণিত আছে, তাহা কি জানি তোমার অদৃষ্টে ঘটিলেও ঘটতে পারে। উপরোক্ত নৃপতির নিমন্ত্রিতগণ বিষয়ে অনুমতি শ্রবণ কর, যথা, “আমি তোমাদিগকে কহিতেছি, ঐ নিমন্ত্রিতদের মধ্যে এক জনও আমার এই রাজ্যভোজের

আম্বাদ পাইবে না।” (লুক ১৪ অধ্যায় ২৪ পদ) অতএব অতি সাবধানতাপূর্বক প্রদানোন্মুখ ও প্রস্তুত-কৃত প্রার্থনা সমূহ গ্রহণ করিয়া ঐশ্বরিক ভোজাস্বাদন রূপ মুখ সন্তোষে প্রবৃত্ত হও। যদ্যপি বল, যে আমি খ্রীষ্টীয়ান নাম ধারণ করি, তৎসম্বন্ধীয় বাহ্যিক কর্তব্য কর্ম সমুদয় সন্মাদন করি, ধর্ম মন্দিরে গমনাগমন করি, এবং প্রভুর ভোজে অবহেলা করিতে সদা সত্বরে পরাঙ্মুখ থাকি, তবে এতদ্বিবাহ ভোজের অযোগ্য আমি কি প্রকারে হই। ইহার উত্তর আমি নিম্ন লিখিত করুণাকর বর্ণন উপরোক্ত বিবাহ ভোজের সৌমাদৃশ্যে প্রদর্শন করিতেছি, শ্রবণ কর; মথি লিখিত ২২ অধ্যায় ১১ পদাবধি ১৩ পদে, “তখন সেই রাজা অভ্যাগত সকলকে দেখিতে ভিতরে আইলে পর সেই স্থানে বিবাহ বস্ত্রহীন এক জনকে দেখিয়া তাহাকে কহিলেন, হে মিত্র, তুমি বিবাহ বস্ত্র ব্যতিরেকে এস্থানে কি রূপে প্রবেশ করিলা? তাহাতে সে নিকৃত্তর হইল। তখন রাজা অনুচরদিগকে কহিলেন, ইহাকে হস্ত চরণে বন্ধন পূর্বক লইয়া যে স্থানে রোদন ও দন্তের ঘর্ষন হয়, সেই বহির্ভূত অন্ধকারে নিক্ষেপ কর।”

ইহাট্ট এই ভোজের সমগ্র আয়োজন। অতএব তুমি বিবাহ সম্বন্ধীয় নিয়ম সমূহ প্রতিপালন কর, বিবাহ যোগ্য বস্ত্রাদি পরিধান কর, বরের ধর্মজ্ঞান ধারণ কর, এবং সম্মানসূচক আহ্বানজন্য স্বর্গীয় লাভ্য ভূষণে ভূষিত হও। আর এতদ্ব্যর্থ সমূহ অতি শীঘ্রই সন্মাদন করিতে প্রবৃত্ত হও, কারণ তোমার

জীবন কালের অন্তিমাবস্থা অতি ত্বরায় উপস্থিত হইবে, ও বিবাহ মন্দিরের দ্বার রুদ্ধ হইবে, এবং মৌভাগ্য-সূচক সময়ও অনতি বিলম্বেই ত্বরাগত হইবে। এমন কি, তোমাদিগের মধ্যে কাহার পক্ষে এতদ্ আত্মান শেষ আত্মান হইলেও হইতে পারে। এই মন্তব্য মননোপরি তোমার চিরকালের সুখ দুঃখ নির্ভর করিতেছে, অতএব মুক্তি প্রাপণ পক্ষে জ্ঞানী ও সাবধান হও, স্বীয় মনঃকল্পিত ছিন্ন ধর্মজ্ঞানস্বরূপ বিবাহ বস্ত্রে কদাচ প্রবেশ করিও না। আর সাহস্কৃত অভ্যাগত ব্যক্তিগণের ভয়ঙ্কর শেষ দুর্গতি যেন কখন অথবা চিরদিন তোমার ধর্ম সম্বন্ধীয় বিপদের চিহ্ন ও মুক্তি প্রাপক জ্ঞানের শিক্ষকস্বরূপ হয়।

অতএব তোমাদিগের মঙ্গলার্থী হইয়া ঐশ্বরিক ভয় প্রদর্শন পুরঃসর তৎপ্রতি মনোনিধান করিতে আমি বিনীত ভাবে নিবেদন করি, এবং শ্রীকীয় প্রেমে প্লাবিতচিত্ত হইয়া তদর্শনদ্বারা তোমাদিগকে তাহাতে আকর্ষণ করিতে বাগনা করি; অতএব ইহাও কি তোমাদিগের হৃদয়-ধামে সুখোদ্ভাবন পুরঃসর ভবিষ্যৎ সুখের প্রয়োজক স্বরূপ হইবেন না। যদিপি ক্রন্দনদ্বারা ইহার সুসিদ্ধতা হইত, তবে আমি অজস্র করুণাশ্রু বিনির্গত করিয়া তোমার মঙ্গলার্থে সচেষ্টিত হইতাম। এবং যদিপি প্রার্থনা ও ভজনাদ্বারা ইহার সাধন হইত, তবে অবিরত প্রার্থনাপ্রসঙ্গি নিঃসারণ পুরঃসর তদ্বিষয়ে সত্ত্বর হইতাম। আহা! তোমার কারণ মদীয় অন্তঃকরণ রক্তাক্ত হইতেছে, নিম্ন লিখিত কবিতাই ইহার প্রমাণস্থল; যথা,

খুঁটি পরিণয়ে দত্ত হার সুচিকন।
 যদি কোন ক্রমে তাহা হয় হে প্রাপণ॥
 ভক্তি হস্তোপরি তাহা ধরি অনুক্ষণ।
 শোভন করিয়া রাখি স্বর্গের কারণ॥
 হায় মম অন্তরাঙ্গা হইল চঞ্চল।
 সম্ভাপ হরিল এবে নিখামের বল॥
 হায় হায় হৃদিগাহী অতি প্রেমাস্পদ।
 অকস্মাত গুমি নিল মৃত্যুরূপ ফাঁদ।

এক্ষণে ধন্য সেই জগদীশ্বর, যাঁহার উপাসনার্থে অত্র
 ক্ষুদ্র প্রার্থনা কৃত হইল।

প্রভুতে বিশ্বাসি তোমাদের বন্ধু।

SHUJAAT ALI.

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THE
DEITY OF JESUS ;

ABRIDGED FROM

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1855.

JESUS THE CHRIST, OR MESSIAH.

I.—*Jesus pre-existed, and that pre-existence was as God.*

II.—*Jesus, during his abode on earth, was both God and Man.*

III.—*Jesus, since his resurrection, reigns, and shall for ever reign, in Heaven.*

I.—JESUS PRE-EXISTED, AND THAT PRE-EXISTENCE WAS AS GOD.

“I proceeded forth and came from God, neither came I of myself, but He sent Me.” John viii. 42.

“No man hath ascended up to Heaven, but He that came Down from Heaven, even the Son of man which is in Heaven.” John iii. 13.

“For I came down from Heaven, not to do mine own will, but the will of Him that sent Me.” John vi. 38.

No such expressions are ever employed in Scripture to describe the mission of prophets, or apostles. Even John the Baptist who was “a burning and a shining light,” and “more than a prophet,” cried, “He must increase, but I must decrease. He that cometh from above, is above all.” John iii. 30. It therefore appears that Jesus at a certain appointed period, came forth from that immediate presence of God, which John, i. 18, emphatically describes as “the bosom of the Father,” and from that high and holy place where He dwelt in glory, and descended into this lower world.

The reality of Jesus' descent from Heaven, is also shewn by his corresponding ascent, or return to Heaven. "This is that bread," said He to the Jews, "which came down from Heaven. Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?" John vi. 58—62. Again He said to his disciples, "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." John xvi. 28.

This coming of Jesus was when he was born; "Wherefore when the Son of God cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt-offerings and sacrifices for sin Thou hast had no pleasure: then said I, Lo, *I come*, in the volume of the Book it is written of Me, to do thy will, O God." Hebrews x. 5—7.

The extent of the pre-existence of Jesus is mentioned in many places. John the Baptist was born six months before Him, yet Jesus existed before John: "John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me, for he was before me." John i. 15 and 30.

Job lived in very remote antiquity, yet he confessed Jesus the Redeemer, whose coming into the world he foresaw, to be the Living One: "Oh that my words were now written! oh that they were printed in a book! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though worms destroy this body, yet in my flesh shall I see God." Job xix. 23—26.

Abraham was born about two thousand years before the incarnation of Jesus. Nevertheless Jesus was in being before Abraham. "Your father Abraham," said He to the Jews, "rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years

old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." John viii. 56—58.

The Bible opens with the statement that "*In the beginning* God created the heaven and the earth; but even at that time Jesus existed with the Father, for the apostle John who calls him the Word, declares that "*In the beginning* was the Word, and the Word was with God." John i. 1.

That, during the ages previous to the creation of the world, Jesus was with the Father, the partner of his glory, and the object of his love, we learn from his own words shortly before his crucifixion. "And now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was," "for Thou lovedst Me before the foundation of the world." John xvii. 5, 24.

Comparing these passages with the title of "the Wisdom of God" given to Jesus, 1st Corinthians i. 24, it becomes clear that it is He who speaks in the book of Proverbs, viii. 22—36. "Jehovah possessed Me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When He prepared the heavens, I was there; when He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him. Whoso findeth Me findeth LIFE, and shall obtain favour of the Lord. But he that sinneth against Me, wrongeth his own soul; all they that hate Me love DEATH."

Finally, the existence of Jesus has been "from everlasting" as declared by the prophet Micah in a passage which Jews as well as Christians have been accustomed to interpret as relating to the Messiah of Israel. "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is

to be Ruler in Israel, whose goings forth have been of old, from everlasting." Micah v. 2. Matthew ii. 6. John iii. 42.

Such are some of the passages in Scripture which enable Christians to trace the pre-existence of their Redeemer back to the days of eternity.

What then was the nature in which Jesus thus pre-existed? Not the nature of man—not that of angels—not that of any creature however eminent—but the nature of God himself.

Eternal pre-existence involves the idea of deity; for while the being of every creature has necessarily commenced at some particular point of time, God alone has existed from eternity. Now the Lord Jesus expressly says of himself "I am the *beginning* and the ending; the *first* and the last." Revelation xxii. 13, and Isaiah xlv. 6, says "Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of hosts, I am the FIRST, and I am the LAST; and beside Me there is no God." Compare xli. 4, and xlviii. 12.

The pre-existent Divinity of Jesus is clear from Philip-
pians ii. 5—9. "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him."

Jesus is in a peculiar manner styled "THE SON OF GOD," although the particular circumstances of that mysterious relation are placed far beyond the reach of human inquiry. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1st John iii. 8. "In this was manifested the love of God towards us, because that

God sent his only begotten Son into the world, that we might live through Him." 1st John iv. 9. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." 1st John iii. 14. And David exclaims "Kiss the Son, lest He be angry, and ye perish from the way when his wrath is kindled but a little." Psalm ii. 12.

That the title "Son of God" is not applied in a subordinate sense, as it sometimes is to angels and righteous men, but as an actual Sonship and participation in the nature of God, is confirmed by the numerous passages where the Jews considered our Lord's assertion of his Sonship as equivalent to an assumption of the Divine character, and therefore as involving the crime of blasphemy. "The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." John v. 18. Again, when Jesus declared himself to be the Son of God, and spoke of his union with the Father, they "took up stones to stone him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." John x. 33; and this alone was the ground on which their rulers finally adjudged him to be worthy of death. When Jesus replied in the affirmative to their question, "Art thou then the Son of God?" they cried out, "What need we any further witness? for we ourselves have heard of his own mouth." Luke xxii. 70, 71. "Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death." Mark xiv. 64. And soon afterwards they said, (referring to Leviticus xxiv. 16, which declares that whoso blasphemeth the name of Jehovah shall surely be put to death) to Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God." John xix. 7.

Jesus was also called "The Word of God." This title

signifies the light, life, wisdom, and power of the Almighty. This appears from a number of passages in the Old Testament, and also from the recorded opinions of the most eminent early Jewish writers, by whom the "Word of Jehovah" is described as the Son of the Almighty,—the vicegerent—the person through whose mediation and instrumentality, all the Divine purposes were carried into action.

In perfect consistency with the application of the title Word to Jesus, the work of creation itself is repeatedly attributed to him in the New Testament. Thus the apostle John, i. 3, assures us that "All things were made by Him, and without Him was not anything made that was made." And again, "He was in the world, and *the world was made by Him.*" John i. 10. "God hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, BY WHOM ALSO HE MADE THE WORLDS." Hebrews i. 2; and the apostle goes on to quote Psalm cii. 25, in which the Son is addressed as the Author of the creation; "But unto the Son He saith, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." Hebrews i. 8—10.

But the Son of God is also presented to our attention as the Maker of the most powerful intelligent creatures, the Creator of the material and immaterial world, the *Object* as well as the *Author* of all things. "God hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, who is the image of the invisible God, the firstborn of the whole creation, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created *by* Him, and *for* Him; and He is before all things, and by Him all things consist." Colossians i. 13—17.

Jesus, in his pre-existence, was also the spiritual quickener and enlightener of mankind, and the celestial leader and governor of God's peculiar people. As the mysterious Angel Jehovah, He said to Hagar in the wilderness, "I will multiply thy seed exceedingly, &c. &c.—and she called the name of the Lord that spoke unto her, "Thou God seest me." Genesis xvi. 10—13. When He visited Abraham on the plains of Mamre, He not only revealed the designs of his own providence, but was frequently addressed by Abraham as the Supreme Being. Genesis xviii. When, again, He called aloud to the patriarch out of heaven, He said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Genesis xxii. 12. When He wrestled with Jacob, He said, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob called the name of the place Peniel, for he said, I have seen God face to face, and my life is preserved." Genesis xxxii. 28, 30. When He called to Moses out of the burning bush, He spake in the character of God, and said, "I AM THAT I AM." Exodus iii. 6, 14; and when the Father declared Him to be the person whom He had graciously appointed to drive out the Canaanites from before the children of Israel, God said, "Beware of Him, and obey his voice, provoke Him not, for He will not pardon your transgressions, for MY NAME is in him." Exodus xxiii. 21. When He appeared as a man with his sword drawn to Joshua, He said, "As captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." Joshua v. 13—15. His appearance to

Gideon is described as the Divine being, looking upon the warrior, and saying, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee?" Judges vi. 14. When He displayed his glory to Manoah, the latter concluded that he would die, because he had seen God. Judges xiii. 22. And in the prophecies of Amos and Zechariah, He is described as Jehovah, Amos vii. 7, Zechariah ii. 8—13.

Omitting other numerous passages in which the Word is declared both directly and indirectly by the sacred writers to be Jehovah and God, it is sufficient to quote the memorable passage in which the absolute deity of Jesus pre-existent is so emphatically declared. "*In the beginning was the Word, and the Word was with God, and the Word was God.*" John i. 1.

It is thus clearly proved that JESUS PRE-EXISTED, AND THAT PRE-EXISTENCE WAS AS GOD.

II.—JESUS, DURING HIS ABODE ON EARTH, WAS BOTH GOD AND MAN.

That being who shared the glory of the Father before the world was; the Son of God who dwelt in his bosom; the Word by whom all things were made, by whom all men were enlightened, and who was himself Jehovah; that Divine being assumed the nature of man, and was born into the world a little child, descended from Abraham, Judah and Jesse; "was made of the seed of David according to the flesh;" was born of the virgin Mary, and lay a helpless infant in the manger; "increased in wisdom and stature" as he advanced in years; performed all the laborious functions of a minister and a prophet; hungered, thirsted and was wearied; wept and was afflicted, fasted and prayed; he expired in agony on the

cross, and was consigned a corpse to the grave. He was therefore during his abode on earth unquestionably MAN, endued with a human body and a human soul, and, so far, a creature of God.

“The Word became flesh, (that is, man,) and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” John i. 1.

St. Paul, after citing several passages in the Old Testament which relate to the deity of the Son, in order to prove his superiority over the angels, proceeds to dwell on the humiliation of Jesus, “who was made for a short time lower than the angels, for the suffering of death, that through death He might destroy him that had the power of death, that is, the Devil.” Hebrews ii. 9, 14. “For verily He took not hold of angels, but He took on him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews ii. 16—18. *

It is therefore clear that when the Son of God was fore-ordained of the Father to be the Saviour of mankind, and when He undertook that sacred office of mercy, He existed only in the Divine nature; but that when He reduced himself from his original glory, and assumed human nature, the nature of *God* and the nature of *Man*, became united in Him. Of the mode of that mysterious union we are as little capable of forming any conception as we are of the union of our own souls and bodies. The fact has been revealed to us, and we are bound to believe it.

In reading the narrative of the four Gospels, which may be regarded as the history of Jesus’ humanity, it is necessary

carefully to distinguish the descriptions of Him in his human capacity, from those of his deity. When, for example, we find it recorded that Jesus was born a child, grew in wisdom and stature, and died a violent death, we immediately perceive that these facts appertain only to his human nature; as also his dependence on his heavenly Father, his passing whole nights in prayer, his being tempted by the Devil, and his not knowing the time appointed by the Father for the resurrection and final judgment of mankind. Having assumed the nature of man, in order that in that nature He might act as Mediator between God and Man, He voluntarily subjected Himself to all its sinless weaknesses and imperfections. He would not otherwise have been completely Man. We thus see that He was perfect God, and perfect Man. God, of the nature of the Father, existing from all eternity; and Man of the substance of his Mother, born in the world. Equal to the Father as regards his Godhead; but inferior to the Father as regards his assumed Manhood. Want of attention to this distinction has led to many errors.

While, however, the Gospel narrative plainly unfolds and establishes the doctrine that Jesus was *man*, it abounds with a variety of evidence that He was also *God*. These proofs may be classed as follows.

1st. Jesus, during his abode on earth, claimed the Divine character.

2nd. He displayed Divine attributes and powers.

3rd. He received Divine worship.

4th. His incarnation, life, and death, were accompanied by some other circumstances which fully harmonize with the doctrine of His Deity.

5th. In connection with this period of his history, He is described as God, or Jehovah.

The actual Divinity of Jesus ought surely to be admitted, if on a careful examination of the inspired records, we find that notwithstanding his deep humility, his contempt of the honor of the world, and his abhorrence of all impiety, He was accustomed to speak of Himself as of one to whom belonged the known character and attributes of the Supreme Being. This claim to Divinity, asserted with all the ease and simplicity of long and familiar possession, appears from numerous instances in the four Gospels.

He frequently presented Himself to his followers as the object of the Faith necessary for their everlasting salvation. "God so loved the world," said He, "that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 16—18. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John xi. 25, 26, compare vi. 40, 47, 54; vii. 38; xvii. 20—22; xx. 31. Here all mankind are required, not merely to believe the words of Jesus, but to rely on Him as the Son of God, the Redeemer of Men, the giver of Life; and this on the avowed principle that "neither is there salvation in any other"—that "there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. When the Jews inquired of Jesus, "What shall we do, that we might work the works of God?" He answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent:" John vi. 28, 29; and again "Verily, verily, I say unto you, **I** that

believeth on ME hath everlasting life." 47. Now it is utterly inconsistent with scripture that men should be required to place their reliance for salvation on any *creature*, however gifted or exalted—on any being but Him who is the only Supreme and Almighty from everlasting. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 4. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah xvii. 5, 7.

Jesus also declared in plain terms to the disciples that He Himself was the Saviour of the world, and that He would "give them eternal life." John x. 27, 28. "I came not to judge the world, but to *save* the world," John xii. 47; whilst the Scriptures declare that it is God who saves us. "I even I am Jehovah," says the Almighty by his prophet Isaiah xliii. 11, "and beside me there is NO SAVIOUR." "There is no God else beside me, a just God and a *Saviour*, there is none else beside me. Look unto ME, and be ye saved, all the ends of the earth, for I am God, and there is none else." Isaiah xlv. 21, 22. Titus i. 3, 4. "Jesus is exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

Since all sin is an infraction of the law of God, and is in its very nature an offence against the Supreme Being, it is plain that God alone has power to forgive it. When therefore Jesus "said unto the sick of the palsy, Son, thy sins are forgiven thee," he laid a virtual claim, not merely to a royal prerogative, but to a Divine attribute. The Jews felt this, and said, "Why doth this man speak blasphemies? Who can forgive sins but God only?" Jesus did not deny the inference, or recede from the claim; on the contrary, He continued to assert his own "power on earth to forgive sins,"

and immediately wrought one of the most signal of His miracles in attestation that his assertion was true. Mark ii. 3—12. Luke vii. 48.

Jesus superseded some of the Divinely appointed rules of the Mosaic law. Moses said "Whosoever shall put away his wife, let him give her a writing of divorcement," Deuteronomy xxiv. 5. But Jesus said, "I say unto you, that whosoever shall put away his wife, saving for fornication, causeth her to commit adultery, Matthew v. 31. There is perhaps no article in the Mosaic code on which so frequent stress is laid as that of the observance of the Sabbath as a day of absolute rest. Yet Jesus relaxed the strictness of this Divine law, on the principle that "the Son of man is Lord even of the Sabbath day." Matthew xii. 8. And who could be Lord of the Sabbath, so as to have power to alter its observances, but that Holy one of Israel, by whom the Sabbath was originally instituted? And in immediate connexion with this assertion of Divine authority, He described himself as "one greater than the Temple" at Jehovah, Matthew xii. 6.

Jesus also spoke of Himself as the giver of the Holy Spirit, baptizing with "the Holy Ghost and with fire," Matthew iii. 11. His declaration, "Before Abraham was, I AM," was understood by the Jews as an assumption of the Divine character; and He indicated his own *omnipresence* by saying, "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man who is in heaven." John iii. 13. "Where two or three are gathered together in my name, there am I in the midst of them." Matthew xviii. 19, 20; and on his ascension, his parting words were, "Lo, I am with you always, even unto the end of the world," Matthew xxviii. 20.

I will now cite some passages in Jesus' discourses, which,

whilst acknowledging his subjection to the will of God in his capacity of Mediator, or his subordination to the Father in his capacity of Son, clearly declare his real equality and unity with the Father in the Divine nature.

“ All things are delivered unto Me of my Father.” Matthew xi. 27. “ Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was his own Father, making himself equal with God. Then answered Jesus, Verily, verily, I say unto you, the Son can do nothing of himself, but what He seeth the Father do ; for what things soever He doeth, these also doeth the Son likewise ; for the Father loveth the Son, and sheweth Him all things that himself doeth ; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent Him. For, as the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John v. 17—26.

“ As the Father knoweth Me, even so know I the Father.” John x. 15.

“ If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in Him.” John x. 37, 38.

“ He that believeth on Me, believeth not on Me, but on Him that sent Me ; and He that seeth Me, seeth Him that sent Me.” John xii. 44, 45.

“ Let not your heart be troubled ; ye believe in God, be-

lieve also in Me..... I am the way, the truth, and the life Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." John xiv. 1—14.

Jesus, praying for the unity of his disciples, says, "That they may be one, as WE are." John xvii. 11. Surely nothing can be more unsuitable to a mere creature, than the familiar use which in speaking of Himself and God the Father Almighty, Jesus has made of the pronouns *we*, *us*, *our*! "If a man love me," He says, "he will keep my words, and my Father will love him, and WE will come unto him, and make our abode with him." John xiv. 23. This is a mode of speech which can only be compared with that adopted by Jehovah himself in the Old Testament, "Let us make man in OUR image, after OUR likeness." Genesis i. 26. "Behold, the man is become as one of us, to know good and evil." Genesis iii. 22.

In conclusion, I may mention another declaration of Jesus, which his hearers understood and even attempted to punish, as a direct assumption of the character of God. "My sheep," said Jesus, "hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are ONE. Then took up the Jews stones to stone Him, saying, For a good work we stone Thee not, but for blasphemy, and because that thou, being a *man*, makest thyself *God*." John x. 27—33. Jesus, then, was either justly liable to the charge of blasphemy, or He really was ONE GOD with the Father.

2.—*Jesus when on earth displayed Divine attributes and powers.*

Jesus, on several occasions, shewed that He knew the secret thoughts of men. "Now are we sure that *Thou knowest all things*, and needest not that any man should ask Thee ; by this we believe that Thou camest forth from God." John xvi. 29, 30. If we ask how it was that Jesus was *omniscient*, his own words in Revelations ii. 23, solve the difficulty ; "I am He which searcheth the reins and the hearts, and I will give unto every one of you according to your works ;" and if we go a step further and inquire, Who is HE that searcheth the reins and the hearts ? the answer is, GOD. "I, Jehovah, search the heart, I try the reins ; even to give to every man according to his ways, and according to his doings." Jeremiah xvii. 10 ; xi. 20. Psalm vii. 9.

When we consider the human nature of Jesus, we can say with the apostle Peter, that He was "a *man* approved of God by miracles, and wonders, and signs, which God did by Him," Acts ii. 22, compare John xi. 41 ; nor could the subject of his miracles be mentioned in a more proper manner when the point under consideration was not the Deity of Jesus, but only the truth and Divine origin of the religion which He taught. But the manner in which Jesus performed his miracles, was quite different from that of Moses, Joshua, Elijah, Elisha, and the other prophets. "He spake, and it was done ; He commanded and it stood fast." "Behold there came a leper, and worshipped Him, saying, Lord, if Thou *wilt*, Thou *canst* make me clean. And Jesus put forth his hand, and touched him, saying, I *WILL* ; be thou clean. And immediately his leprosy was cleansed." Matthew viii. 2, 3. Similar examples are numerous. Thus when the people of Nain were carrying the widow's dead son on

his bier out of the city, Jesus said " Young man, I say unto thee, Arise ; and he that was dead sat up, and began to speak." Luke vii. 14, 15. Again, when the two blind men acknowledged Him to be the Messiah, and besought his mercy, He said unto them, Believe ye that I am able to do this ? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." Matthew ix. 28—30. On other occasions the word of Jesus produced a similar instantaneous effect on persons at a distance. Great indeed was the faith in the *Divine* power of Jesus which was displayed by the Roman centurion, who thus addressed Him ; " Lord, I am not worthy that Thou shouldest come under my roof ; but speak the word only, and my servant shall be healed. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matthew viii. 8—13. John iv. 43—54. How complete is the accordance of the circumstances thus related, with what the Psalmist says of Jehovah, " He sent his word, and healed them." Psalm cvii. 20.

Jesus possessed the same power over the very elements of nature. " And when He was entered into a ship, his disciples followed Him ; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves ; but He was asleep. And his disciples came to Him, and awoke Him, saying, Lord, save us, we perish. And He saith unto them, Why are ye fearful, O ye of little faith ? Then He arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of person is this, that even the winds and the sea obey Him !" Matthew viii. 23—27 ; xiv. 32. Psalm cxlviii. 8.

The prophets were merely the instruments through whom the miracles were wrought. Thus when Moses, by God's

command, stretched forth his hand over the Red Sea, "the Lord caused the sea to go back." Exodus xiv. 21. Thus also the sun stood still in its course for a whole day, because "the Lord hearkened unto the voice" of Joshua. Joshua x. 14. And thus Elijah and Elisha were instrumental in raising the dead to life, after the exercise of fervent supplication. 1st Kings xvii. 21. 2nd Kings iv. 33. In the same way, the miracles performed by the Apostles were not performed in their own name, but in the name of Jesus, by whose power those signs and wonders were actually effected. "So then after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God; and they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark xvi. 19, 20. Thus, after the sudden cure of the cripple in the temple, when the question was addressed to the Apostles Peter and John, "By what power, or by what name, have ye done this?" Peter was filled with the Holy Spirit, and answered, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." Acts iv. 7—10. And what were the words of the Apostle when he was the means of miraculously healing the palsied Eneas, who had been confined to his bed for eight years? "Eneas, JESUS CHRIST MAKETH THEE WHOLE." Acts ix. 34. Compare xiv. 3. Romans xv. 19.

This inherent power was equally manifest in that great miracle, Jesus' resurrection from the dead. He expressly asserted, "therefore doth my Father love Me, because I lay down my life, *that I might take it again*. No man taketh it from Me, but I lay it down of myself. I have power to lay it down, and *I have power to take it again*." John x. 17, 18.

He even fixed the period for raising his body ; “in three days I will raise it up.” John ii. 19—21. This saying was notorious, even among his enemies, who in consequence, took every means to guard his sepulchre ; and we read that, “when He was risen from the dead his disciples remembered, that He had said this unto them, and they believed the Scripture and the words which Jesus had said.” John ii. 22.

3.—*Jesus Christ, during his abode on earth, received the worship which is due only to the Supreme Being.*

Though Jesus’ assertion of a claim to the Divine character procured for him from the Pharisees only the accusation of blasphemy ; and the wonderful works by which the claim was proved, were attributed to the prince of the Devils, yet to his own followers, Jesus was an object of religious worship.

That the prostration to Jesus was an act which could not be rightly addressed to men or to angels, is clear from this, that when Cornelius fell down at the feet of Peter, and worshipped him, that Apostle, eminent as he was as a teacher and leader among the early Christians, instantly refused to receive such a mark of reverence, “Stand up,” said he to Cornelius, “I myself also am a man.” Acts x. 26. In the same manner, when the Apostle John, overwhelmed with the glory of the angel who showed him so many wonderful things, “fell at his feet to worship him,” the angel forbad such conduct, exclaiming, “See thou do it not ; I am thy fellow servant, and of thy brethren that have the testimony of Jesus : WORSHIP GOD.” Revelations xix. 10. Yet this act of worship was frequently, and without any blame, addressed to Jesus. The wise men of the east came to Jerusalem, saying,

"Where is He that is born King of the Jews? for we have seen his star in the east, and are come *to worship* Him."

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Matthew ii. 2—11. It must be remembered that at this very time, Herod, a most jealous tyrant, was actually reigning over Judea, and himself pretended an intention of uniting with them in their worship.

The leper, when worshipping Jesus, cried out, "If Thou *wilt*, Thou *canst* make me clean." Matthew viii. 2, thus attributing to Him omnipotence. In the same manner the Ruler, when prostrate before Him, exclaimed, "My daughter is even now dead, but come, and lay thy hand upon her, and she shall live." Matthew ix. 18. When Jesus had interrupted for a time one of the laws of nature by walking on the surface of the sea; when he hushed the raging wind and waves into a perfect calm by a word, "His disciples came and worshipped Him, saying, Of a truth thou art the Son of God." Matthew xiv. 33. Again after He had bestowed sight on the man who was born blind, He said unto him: "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen him, and it is He that talketh with thee. And he said, Lord, I believe; and he worshipped Him." John ix. 35—38. "And it came to pass" says the evangelist whilst narrating his glorious ascension, "While He blessed them, He was parted from them, and carried up into Heaven; and they worshipped Him, and returned to Jerusalem with great joy." Luke xxiv. 51—53.

In conclusion it only remains to be observed, that the incarnate Son of God is declared to be the object of worship,

not only to men, but to angels. "When He bringeth the first-begotten into the world," (says St. Paul in his Epistle to the Hebrews) "He saith, AND let all the Angels of God worship Him." Hebrews i. 6. Psalm xcvii. 7.

4.—*The Incarnation, life, and death, of Jesus were accompanied by other circumstances which fully harmonize with the Doctrine of His Deity.*

Foremost among these, stands the miracle of his conception by a pure virgin. What could be more in accordance with the doctrine of Jesus' divinity than such a miracle? What more expressive of the celestial dignity of the child who was about to be born, than the salutation addressed to the virgin by the angel Gabriel? "Behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name JESUS. He shall be great, and shall be called THE SON OF THE HIGHEST: and the Lord God shall give unto Him the throne of his father David; and *He shall reign over the house of Jacob for ever; and OF HIS kingdom there shall be no end.*" Luke i. 30—33. The Star which arose in the east, guided the wise men on their journey, and at length stood still over the place where the young child lay, was a bright and beautiful symbol of the glory of Him whom they came to adore. Nor was it a faint indication of the great event of Deity incarnate, which was afforded to the shepherds when "the angel of the Lord came upon them, and the glory of the Lord shone round about them;" when he said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is CHRIST THE LORD:" and when "suddenly there was with the angel a

multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 8—14.

Again, how remarkable it was that John the Baptist, than whom there had arisen no greater prophet, should be sent for the single purpose of preparing the way for Jesus. In how striking a manner was the truth of his Divinity confirmed, when the heavens were opened, when the Holy Spirit descended upon Him as a dove, and when his Sonship was proclaimed by Jehovah Himself! And again at the glorious scene of the transfiguration, when "his face did shine as the sun, and his raiment was white as the light;" when Moses and Elijah, the great Lawgiver and Prophet of the former dispensation came to minister to Him; and when, from the bright cloud which encompassed them, the voice of God the Father was again heard, "This is my beloved Son, in whom I am well pleased: hear ye Him." Matthew xvii. 1—5.

We may mention in this connection the irresistible influence which often accompanied the mere personal presence of Jesus, as when He passed through the midst of the murderous Nazarenes, Luke iv. 30; and when the very armed men who had come to seize Him in the garden of Gethsemane "went backward, and fell to the ground." John xviii. 6. Even the stormy winds subsided into a calm under the simple influence of his presence. But, above all, nature bore her testimony to her Sovereign, when Jesus hung on the cross during three mid-day hours, and at a period when, from its being the full moon, *a natural eclipse was impossible*, a miraculous darkness covered the whole land; and when, after He had expired on the cross, the earth quaked, the rocks were torn asunder, the veil of the temple was rent in twain from the top to the bottom, the graves were opened and the bodies of many of the dead arose. Well might the "centurion,

and they that were with him watching Jesus," when they beheld these wonders, exclaim with trembling, " Truly this was the Son of God!" Matthew xxvii. 45—54.

5.—*In connection with the period of his abode on earth, Jesus is described as God, or Jehovah.*

When the Apostle John, after declaring that the " Word was God" proceeded to inform his readers that the " Word was made flesh," he plainly promulgated the doctrine that the Deity became *incarnate*. John i. 1, 14.

The Prophet Isaiah thus declares the future miraculous birth of the Messiah; " Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and thou shalt call his name IMMANUEL, which, being interpreted is, GOD WITH US." Isaiah vii. 14. Matthew i. 22, 23. " For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of His government and peace; there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" Isaiah ix. 6, 7.

Of John the Baptist, of whom Jesus himself declared, " This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before Thee," (Matthew xi. 10, 14.) it was prophesied, " Behold, saith Jehovah, I will send my messenger, and he shall prepare the way before Me: and the Lord whom ye seek, shall suddenly come to HIS temple, even the Angel of the Cove-

nant, whom ye delight in, behold, He shall come, saith Jehovah of hosts. But who may abide the day of his coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness." Malachi iii. 1—3. And again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah." iv. 5. Thus also Isaiah describes John as a person crying in the wilderness, "Prepare ye the way of Jehovah — make straight in the desert a highway for our God." Isaiah xl. 3. And John really was the forerunner of Jesus, when he spoke, saying, "Behold the Lamb of God, which taketh away the sin of the world" — when he baptized the people with water unto repentance — when he directed their attention to that Saviour who was to baptize them with the Holy Spirit — when he declared his own decrease, and the increase of Him who was come "from heaven," and was "above all;" then did he prepare the way of the Son of God. In the same language the angel spoke to Zacharias regarding his promised son; "Many of the children of Israel shall he turn to the LORD THEIR GOD, and he shall go before HIM in the spirit and power of Elias, to make ready a people prepared for the Lord," and Zacharias thus addressed his new-born infant; "And thou, child, shalt be called the prophet of the HIGHEST; for thou shalt go before the face of THE LORD to prepare his ways." Luke i. 16, 17, 76.

The following prophecy declares the Deity of Jesus in connexion with his sufferings and death. "And I, saith Jehovah, will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon ME whom they have pierced,

and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." Zechariah xii. 10. In piercing the hands, feet, and side of Jesus, the Jews "crucified the Lord of glory" himself. 1st Corinthians ii. 8.

St. Paul sums up the whole matters in a single sentence "Great is the mystery of godliness; God was manifest in the flesh." 1st Timothy iii. 16.

III.—JESUS SINCE HIS RESURRECTION REIGNS, AND SHALL FOR EVER REIGN, IN HEAVEN.

The everlasting Kingdom of the Messiah is predicted in numerous places in the Old Testament. David gives us a sublime description in the 72nd Psalm. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. His name shall endure for ever, his name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed."

The "Prince of Peace" was one of the distinguishing titles of the child who was to be born of a virgin, and Isaiah (ix. 6, 7,) exclaims, "Of the increase of his government and peace there shall be no end: upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

In the vision of Nebuchadnezzar recorded by Daniel, the kingdom of the Messiah was represented as a stone cut out without hands, which "became a great mountain, and filled the whole earth;" and of another glorious revelation made to himself, he writes, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14.

After the Lord Jesus had conversed with his disciples for many days subsequent to his resurrection, "He was taken up, and a cloud received Him out of their sight." Acts i. 9. Then it was that having triumphed over all his spiritual enemies, and trodden on the serpent's head, the Son of God resumed his station "far above all heavens, that He might fill all things." Ephesians iv. 10. "Being the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, He sat down on the right hand of the majesty on high." Hebrews i. 3. Then did the Father highly exalt Him, and give Him "a name which is *above every name*; that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians ii. 9--11. Ephesians i. 20--23.

Jesus, the Mediator between God and men, is still clothed with human nature. After He had expired on the cross, his human soul continued to exist, and on the third day was re-united to his body, which was raised on earth, and glorified

in heaven. "There is one God, and one Mediator between God and men, the *man* Christ Jesus." 1st Timothy ii. 5; and this man, the Son of Mary, the rod out of the stem of Jesse, "was dead, and is alive again." Revelation ii. 8. He is "the Captain of our salvation made perfect through sufferings." Hebrews ii. 10. Herein the children of God, may rejoice with joy unspeakable, that Jesus is "not ashamed to call them brethren," and that they have a merciful and faithful High Priest, who is "touched with the feeling of their infirmities," and who, having himself "suffered being tempted," is able to "succour them that are tempted." Hebrews ii. 18; iv. 15.

We repeatedly find prayer addressed to Jesus. Thus, when the disciples assembled together to select an apostle in the room of Judas, "they prayed, and said, Thou, Lord, who knowest the hearts of all men, show whether of these two Thou hast chosen." Acts i. 24. And when Stephen was being stoned to death, he saw "the heavens opened, and the Son of man standing on the right hand of God;" and he prayed, saying, "Lord Jesus, receive my spirit; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts vii. 56—60.

As the Lamb that had been slain, we find Jesus worshipped by all the glorious company of Heaven. "And I beheld," says the apostle John, "and I heard the voice of many angels round about the throne, and the living creatures, and the elders, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Revelation v. 11—13.

A thorough devotion of heart to the Lord Jesus Christ, is a main distinguishing characteristic of all true Christians. They are not their own; they are Christ's, "bought with a price." "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." Colossians iii. 17—24.

But Jesus shall again appear as a *glorified* Messiah. At his ascension the angels declared "Why stand ye gazing up into Heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts i. 11. He himself foretold, "Hereafter shall ye see the Son of Man coming in the clouds of heaven, with power and great glory," Matthew xxiv. 30, and his apostle assures us that the "Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thessalonians iv. 16, and holds this out as a most powerful motive, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 11—13.

This appearing of the Lord Jesus, and the glorious subsequent events of the millennium, and the final Judgment, are thus described by St. John in the 19th and following chapters of the Revelations.

"And I saw heaven open, and, behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and He was clothed in a vesture dipped in blood, and his name is

called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen. And out of his mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

“And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, and all the fowls were filled with their flesh.

“And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old Serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand

years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years.

“And when a thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle: and they went up on the breadth of the land, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life, was cast into the lake of fire. This is the second death.

“And I saw a new Heaven, and a new Earth; for the first heaven and the first earth were passed away. And I heard a great voice out of Heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

“And He that sat upon the throne said, Behold, I make all things new. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death.

“And an Angel carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God ; and her light was like unto a stone most precious, clear as crystal : and it had a wall great and high, and twelve gates, and names written thereon which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones ; and the twelve gates were twelve pearls. And I saw no temple therein ; for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine on it ; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day, and there shall be no night there. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb’s book of life. And the angel showed me a pure river of water of life, clear as crys-

tal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of life, and the leaves of the Tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve Him, and they shall see his face, and his name shall be in their foreheads.

“ I Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. Let him that heareth say, Come. And let him that is athirst, come ; and whosoever will, let him take the water of life freely.

“ He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

“ The grace of our Lord Jesus Christ be with you all. Amen.”

A
SCRIPTURE MANUAL:
OR,
A PLAIN REPRESENTATION
OF THE
ORDINANCE OF BAPTISM.

DESIGNED
FOR THE USE OF ALL WHO WOULD ANSWER
GOOD CONSCIENCE TOWARDS GOD, AND GIVE A REASON OF
THEIR FAITH AND PRACTICE WITH MEEKNESS AND FEAR.

BY SAMUEL WILSON.

TO WHICH ARE SUBJOINED,
VARIOUS EXTRACTS FROM LEARNED PEDOBAPTIST
AUTHORS.

SEARCH THE SCRIPTURES.--John v. 39

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PREFACE.

THE very extraordinary zeal which has lately been expressed from the pulpit and the press, for Infant Baptism as an *ordinance of God*, or of *unquestionable and divine authority*, put me on reviewing the evidence by which I was formerly convinced of the contrary.

And as I do not remember to have met with any thing on the subject, exactly in this form ; if it has no other advantage, it may point out a *method* of inquiry to those who make the word of God the rule of their faith and practice.

There are some few hints taken from modern authors ; but the main is the judgment I formed of these things at the time referred to.

I have only to add, I am not conscious of a wilful misinterpretation of any text, but have faithfully given what I apprehended to be the real sense of the Holy Ghost ; to whose influence and blessing I humbly recommend it.

S. W.

SCRIPTURE MANUAL,

&c. &c.

THAT Baptism is an *ordinance* of Jesus Christ is admitted by the generality of those who call themselves Christians. That it is of *standing use* in the church of God, appears from the nature* of the institution, when rightly understood, and the promise of the great Head of the church to his ministers, in the administration of it: "*Lo, I am with you alway, even unto the end of the world.*"

As this ordinance is distinguished from others, in its limitation to a *single* administration, without repetition, great care should be taken, that we act agreeably to the mind of Christ in it. What is to be done but once in the Christian's life, ought to be done well.

It is certain, men are apt to run into extremes. Some may possibly make *too much* of Baptism, supposing it to be a *regenerating*, or *sanctifying* ordinance; that it washes away the guilt of original sin, and is always accompanied with the conveyance of grace. Others may think meanly of it, as a mere circumstantial ritual, or test of obedience to a positive precept, with little, if any, spiritual meaning.

Nor are men, good and learned men, less divided about the *subjects* and *modes* of this sacred institution. If this arose from the obscurity, or ambiguity, of the terms in which it is revealed, it might carry the appearance of some reflection on the wisdom of the Lawgiver; it being a duty of common concern, in which the plainest Christian is as deeply interested, as men of the greatest capacity, or literature. But if it appear that God has not been wanting in this matter, and that the Scripture account of it is in

* A solemn acknowledgment of the divine glories, and a professed subjection to the authority of Father, Son, and Spirit, with a thankful recognition of the burial and resurrection of our Lord Jesus Christ; in the view of which we desire to die unto sin, and live unto holiness.

terms of a determinate meaning, and easy to be understood ; whatever darkness may attend our minds, we have no room to quarrel with revelation.

It is now near thirty years since I first examined this matter ; and, I am sure, no one could enter into the inquiries with more earnest desire to find it on the side of the *common practice* ; all my conversation and prospects leaning strongly that way.

The method I took was, I hope, in a dependence on God, whose direction I earnestly implored, to collect the whole evidence of Scripture ; to consider carefully every part separately, that I might know what was his good and acceptable will in this service. And whether I should happily attain the desirable end or not, I remember I found great peace in the integrity of the determination. Accordingly, looking up to Heaven, I set myself to search the Scriptures.

The questions before me were, Whether *believers*, or persons professing faith and repentance, only ; or believers, and their *natural offspring* ; or *infants in common*, were the proper subjects of baptism ? And whether the manner of administration was by *immersion*, or *plunging* ; or, by *sprinkling* or, *pouring* ; or whether *either* might be used indifferently ?

Considering that Baptism is an ordinance peculiar to the Gospel-dispensation, I thought it most natural to expect an account of it in the New Testament. Accordingly, I began with the Gospel of St. Matthew ; and, in the third Chapter, met with the following description of John's baptism :—

“ In those days came John the Baptist, preaching in the wilderness of Judea ; and saying, Repent ye, for the kingdom of heaven is at hand. *That*, then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *And that*, when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you, &c. Bring forth, therefore, fruits meet for repentance ; and think not to say within yourselves, we have Abraham to our father,” &c.

Here I found, that John had a special commission given him, to preach and baptize—That the substance of his ministry was, the doctrine of repentance, in the view of the near approach of the Messiah. *Repent for the kingdom*.

of heaven is at hand—that his success was very extraordinary ; multitudes flocking after him, to hear him preach, and be baptized of him. *Jerusalem and all Judea, and the region round about, &c.* That the place of his preaching, was the wilderness ; and of his baptizing, the river Jordan.—That the action was baptizing—And, that the disposition of mind required in the subjects was *repentance* ; such repentance as should be productive of good fruits ; and that, where this was wanting, a relation to Abraham, as their father, did not entitle them to his baptism.

This appeared to me to be the sum of the account ; and I could not help observing, That there is no intimation of *children* being brought by their parents to John. Not a word of his baptizing them. No recommendation of this to their parents, as a duty to be afterwards performed by them, in consequence of their being proselyted to his doctrine. No hint of pouring, or sprinkling, but that John baptized the people *in* the river Jordan ; and that he did this on their repentance, or profession of it.

Thus far the evidence being for adult baptism, I proceeded to consider the baptism of our Lord, as described in the same Chapter, verse 13—16. “Then cometh Jesus from Galilee to Jordan, to John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? and Jesus answering said unto him, Suffer it to be so now ; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water,” &c.

Here I observed, that our Lord did not send to John to come and baptize him ; but went himself from Galilee to Jordan, the place where John was baptizing ; and offered himself as a subject. John, apprehensive of his superior glory, modestly refuses. Our Lord insists on it, as a part of righteousness it became him to fulfil. John baptized him ; and, as Mark expressly says, (Chap. i, 9,) *in* the river Jordan ; and from that expression, *coming out* of the water, I concluded it was by *immersion*.

I took notice of a difference between this and the former account. Here was no preaching on John’s part ; no repentance required of, or confessed by, our Lord Jesus, previous to baptism. These, the dignity and purity of his person rendered unnecessary. He had the richest unction

of the Holy Spirit ; and was holy, harmless, and undefiled. However, he appeared with great zeal to engage in the duty ; and I thought he spoke as the Head of the church, and example of his people, when he said, "*Thus it becometh us to fulfil all righteousness.*"

The next place I consulted was, Matt. xix, 13, 14 ; compared with Mark x. 13, and Luke xviii. 15. "Then were there brought unto him little children, that he should put his hands on them and pray : and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven." This I had often heard quoted in favour of Infant Baptism : and therefore, though I did not find the word *baptize* in the text, I thought it deserved a particular consideration. And the first thing which came before me, was the *desire* of the parents, or friends, of those children ; or what they aimed at in bringing them to Christ ; and the evangelist Matthew says it was, that he should *put his hands on them and pray*. Mark and Luke say, that he might *touch them*. But neither of them gives the least hint, as to any desire, or request, that they might be baptized.

I then considered the conduct of our Lord on this occasion : and the text says, "*He took them up in his arms, put his hands on them, and blessed them.*" This, and no more, our Lord did at this time, that I could find, by comparing the Evangelists.—This led me to consider the reluctance of the disciples, that these children should be brought, and our Lord's displeasure signified by his check of them, "*Suffer little children to come unto me, for of such is the kingdom of heaven.*"

What the disciples' reason was for opposing them, is not recorded. I think it could not be, from an *unwillingness* that infants should be *baptized*, had that been the practice of John, or the known will of their Master. This they could hardly be guilty of ; nor does our Lord take the least notice of it in his reproof. It is likely they were uneasy lest he should be interrupted in attending to matters which they judged of greater importance. But, however this was, I found they stood reprov'd ; and the reason given was, *for of such is the kingdom of heaven*.

Here I considered, that *the kingdom of heaven* must intend, either the kingdom of grace, or of glory. And first I

began with the kingdom of *grace*; and presently saw, that must either be the *invisible* church, or general assembly of the first born, whose names are written in heaven; or *particular* churches, constituted in gospel-order: for I could have no notion of a *national* church, under the New Testament dispensation. Accordingly, I brought infants to each of these, endeavouring to come at the truth. As to the *invisible* church, consisting only, that I could see, of the election of grace; I thought whether *all*, or *who*, among infants are a part of it, could only be known to God; and this being a matter wholly unrevealed, I could not see how it could give them a right to Baptism.

As to *particular* churches, it did not appear that infants were *claimed* or *treated*, as members. Nor could I understand their capacity for membership; which seemed to be founded in the New Testament, on a *declared agreement* of the saints, in principles and experience.

I then considered the kingdom of *glory*, consisting in the beatific vision, and enjoyment of God. And here I presently found my wishes out-run revelation; and, in the issue, was obliged to leave infants to the sovereign mercy of him, who is the Judge of the earth, and will do nothing but what is right. Nor could I see, on the supposition of their being *all* admitted to that kingdom, of which I could find no *scripture* assurance, that their right to baptism was evinced, without a *special order*, from the Law-giver of the church, or some *necessary* connection between that ordinance and eternal life.

Musing on these things, I looked a little farther, and soon found the difficulty removed, and the expression cleared up, *Of such is the kingdom of heaven*. That is, as our Lord adds, "*Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;*" or, as Luke has it, "*in no wise enter therein.*"

It now appeared, that our Lord was speaking of the *temper*, and not merely of the persons of children; and what greatly confirmed me was, a parallel passage, Matt. xviii. 2, 3. "Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And adds, "Whosoever therefore shall humble himself as this little child, the same is

the greatest in the kingdom of heaven : and whoso shall receive one such little child in my name, receiveth me ; and whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Here I compared the expressions, *receiving* Christ, and receiving one of these little ones making profession of *his name* ; and the little ones *believing in him*, with the dreadful nature of the threatening for offending them ; and I could not see how these could be applicable to mere infants, but were all well adapted to younger, or weaker Christians.

Upon the whole, after the strictest search, I could find, in these texts, nothing relating to Baptism. Nor could I help thinking, had it been the intention of our Lord that infants should be baptized, he would not have omitted the practices or some discourse about it, on occasions which seemed so naturally to lead him to it.

Failing of my hoped for discovery of Infant-Baptism here, I hastened to the *commission*, recorded Matt. xxviii. 18, 19, 20 ; compared with Mark xvi. 15, 16. "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world."

Struck with the supreme authority of a risen Jesus I concluded, from the solemnity of the introduction, it must be a very *heinous affront*, to *add*, *alter*, or *take away* from the sacred commandment. And with a mind, I trust, possessed with reverence of his Majesty, I entered into a meditation on the precept. —Here I found that the persons charged with the commission were the apostles ; who, notwithstanding the eminence of their character, and their divine inspiration, were not to *make*, but *publish* and *expound*, the laws of Christ. *That*, and only that, which they received of the Lord, were they to declare to the church. And from the nature of the duty enjoined, and the reach of the promise, even to the end of the world, I judged all gospel-ministers to be included in the commission.

The duty enjoined, or service to be performed, was, to

teach and baptize. Or, as I understood it, to make disciples by teaching, (for I could not think of any other way,) and then to baptize them.—The subjects of instruction and baptism, *were all nations* ; or, as Mark has it, *all the world*, and *every creature* ; Gentiles, as well as Jews. Not every individual ; for the absurdity of that was most glaring ; but such as were capable of receiving the doctrine, and making a profession of it, in order to baptism.

The *time* of baptizing, according to the evangelist Mark seemed to be when they *believed* ; or, as Matthew has it, when they were *taught*, or made disciples. And the *manner* in which, when I considered the principal, most common, and natural, sense of the word *Baptism*, with the use of it in John's baptism, appeared to me to be by immersion ; and I was the more confirmed in this from John's choosing a place to baptize in, where there was much water, John iii. 23. I tried, and tried, and tried again, to bring in infants under the general term, *all nations* ; but Mark's *believeth and is baptized*, with Matthew's *teaching them to observe all things I have commanded you*, obliged me to conclude it must be confined to the adult.

Thus far the balance seemed to be on the side of the Anti-pædobaptists. But, having determined, when I set out, to examine the whole evidence, I pursued the enquiry : and being thoroughly satisfied, that the apostles could not mistake their Master, I thought, if I was mistaken in my apprehension of his will, in the commission, I should be set right by their conduct. I began with Peter's sermon, Acts ii. The point the apostle aimed at, I found in verse 36. "*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*" In this he asserts the glory of the Person crucified ; he was Lord of all : and charges them directly with his murder ; they had crucified, or, with wicked hands, had slain him.

The effect was, "They were pricked to the heart, and cried out Men and brethren what shall we do?" Upon which Peter said unto them, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall

call." It is added, "Then they that gladly received his word were baptized; and the same day there were added unto them, about there thousand souls. And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." And (ver. 44) "All that believed were together and had all things common," &c.

Here I observed, how Peter understood his commission. He began with *preaching or teaching*—waiting for the success of his labour. Nor did I find a word of baptism, till they were *pricked in their heart*; then, indeed, and not before, he said, *Repent and be baptized in the name of the Lord Jesus*; which I understood after this manner; If you are indeed grieved and ashamed of your conduct towards this Jesus whom you have crucified; if you are convinced by the Spirit of God, that he is the promised Messiah, the great Redeemer and King of his church, and have a fiducial dependence on him for salvation: then you are to be baptized in his name, and may hope for a comfortable evidence, in your Baptism, of the remission of your sins, and that you shall receive the gift of the Holy Ghost. And for their encouragement he adds, "*For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*"

Now, I thought the evidence of children's right to Baptism began to open; especially as I had often heard this verse mentioned as an incontestible proof of it. But being willing to see with my own eyes, I considered what this promise might be. The text, indeed, I found, if not wholly silent, yet not directly expressive. But, on close reflection I thought it must be either, the great promise of the Messiah, as the seed of Abraham, in whom all nations should be blessed! or, of the remission of sins, for his sake; or, of the gift of the Holy Ghost.

Accordingly, I thought infants to each of these; and presently saw, as to the first, The great honour which was done to the Jews, and their offspring, that Christ should be allied to them according to the flesh; but found no reason to conclude, that Abraham's natural children were the children of the promise, as to the spiritual part of it. Nor could I see how the *general* promise of the Messiah, as the seed of Abraham, could give them a right to Baptism, if impenitent and uncalled, any more than the Gentiles, or

those afar off.—As to the promise of the remission of sins, I saw not how this could be claimed, but by *believers*. And, as to the gift of the Holy Ghost, if it was of the same kind with what had been lately poured out upon the Apostles, the thing spoke for itself; there was no room to expect it in a state of infancy.—*By children*, then, I apprehend, must be meant their *offspring*, when *called*; and then I could easily apply the promise to them, in any, or all, of the foregoing senses.

Upon the whole, I found, that Peter preached—the people repented, and gladly received the word—were baptized—added to the church—walked in fellowship—and encouragement was given to their offspring, that, with the same *experience*, or when called, they might look for the same privileges.—I could not but think, had the Apostle intended to express their right, as infants, to Baptism, it was *strange*, very *strange*, that no notice should be taken, either then, or afterwards, of the administration of it.

The next account of Baptism I met with, was Acts viii. 12. “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.” Here I found the Evangelist agree with the Apostle, and both keeping close to the commission. Philip begins with preaching the Gospel, or, *things concerning the kingdom of God, and the name of Jesus Christ*. The people believed; and, *when* they did so, and not before, he baptized them. And they are said to be *men* and *women*; which phrase I took to be expressive of the extent, and limitation of the ordinance. Not men *only*, but men and *women*: not men, women, and *children*; but men and women *only*. And indeed, I thought it could not be otherwise, if a personal faith, and a profession of it, were pre-requisite to Baptism: and these I found were insisted on by the Evangelist, in the case of the Eunuch, recorded in the same chapter; the account of which stands thus:—

“The angel of the Lord spake unto Philip, saying, Arise and go towards the south, &c. And he arose and went, and behold, a man of Ethiopia, an Eunuch, &c., who had come to Jerusalem for to worship, was returning, and sitting in his chariot, and read Esaias the prophet. Then the

Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? and he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter, &c. The Eunuch answered Philip, and said, I pray thee of whom spake the prophet this? &c. Then Philip opened his mouth, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the Eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—And he commanded the chariot to stand still: And they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the Eunuch saw him no more: and he went on his way rejoicing.” Acts viii. 26—39.

This appeared to me to be a plain and expressive account of the subjects and mode of Baptism. Philip begins with teaching and preaching Christ as a Saviour and Sovereign. The Eunuch desires to be baptized. Philip insists on a confession of his faith. The Eunuch gives him satisfaction. They both go out of the chariot, and Philip baptizes him. And I could not help observing the peculiarity of the phrases. They went down *both into* the water, *both* Philip and the Eunuch. And when they were *come up out of* the water: which strongly impressed my mind, that the baptism of the Eunuch was by *immersion*, and must be designed to describe something more than barely going to the side, or brink, of the water.

The next instance of baptism was that of Cornelius, recorded Acts x. And of him, it is said, (verse 2) he was a *devout man, and one that feared God with all his house*. Which I understood not of mere babes, if he had any; but of those who were, in some measure, grown up; capable, under a divine influence, of forming some apprehensions of the glory of God, and their obligations to revere and serve him. By the direction of an angel he sends to

Peter. Peter begins with preaching. God owns his ministry. The Holy Ghost falls on all those who heard the word; and Peter asks, "*Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized.*" Here I found the commission strictly regarded, and kept up to, and an exact conformity with the forementioned instances of Baptism: and, comparing the expressions *fearing God with all his house*, (ver. 2), and, *receiving the like gift with those who believed in the Lord Jesus*, (mentioned chap. xi. 17) I saw no reason to suppose that infants were of that number.

This led me to consider the conversion and baptism of Lydia, of whom we read, (Acts xvi. 14.) That she *was a seller of purple, of the city of Thyatira, who worshipped God*, and heard the apostle; *whose heart the Lord opened, that she attended unto the things which were spoken of Paul; and was baptized, and her household.* As to Lydia, I thought there could be no dispute, whether she believed before she was baptized; the text asserting that she *worshipped God*, and that the *Lord opened her heart*.—As to her *household*, of whom it consisted, is not said; nor is any notice taken of her husband, if she had any. All that appeared to me, from a careful examination of the account, was, That she was not at home, or in the place of her common residence; that she came to sell her purple had a house for that purpose, and probably servants to assist her in her trade; nor could I see it altogether consistent with prudence, to bring a family of young children, if she had any, into the hurries of business.—Upon the whole, I thought it might be such a house as Cornelius had; who, if they did not fear God before, were converted by a blessing on the Apostle's ministry, and baptized with their mistress. And what greatly tended to confirm me in this was, that the persons the Apostle found in Lydia's house, when he entered into it, are called *brethren*, and were *comforted* by him; which cannot be said of infants.

The account of the conversion of the Jailor and his family, contained in the same chapter is as follows: "At midnight Paul and Silas prayed, &c. Suddenly there was a great earthquake, &c. The keeper of the prison would have killed himself. Paul cried with a loud voice, saying,

Do thyself no harm. The keeper called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, What must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts xvi. 25—31. The fact here, I thought, stood thus: The Jailor, under the power of strong convictions, cries out, *What must I do to be saved?* The apostle answers, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.* That is, as I understand it, if they also believe. Upon which they spake unto him the word of the Lord, and to all that were in his house. And God blessing his word to the Jailor and his family, they *believed, were baptized, and rejoiced.*

This led me to consider what is said of Crispus and the Corinthians, Acts xviii. 8. *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians, hearing, believed and were baptized.* Here I found the master and the family, believers: and that the Corinthians *heard, believed, and were baptized.* And, as hearing and believing are mentioned, previous to the baptizing of the Corinthians, I concluded it was equally so, in the instance of Crispus and his house.

The last instance I met with was, in I. Cor. i. 14, 15, 16, which speaks of baptizing the household of Stephanas. "I thank God I baptized none of you but Crispus and Gaius; lest any should say, that I had baptized in mine own name: and I baptized also the household of Stephanas." What this household was I gathered from Chap. xvi. 15, where the apostle says, 'Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints.' Whence, I thought they could not be infants, but believers in Christ, converted and baptized by the apostle; or they could hardly be called *first fruits*, and be said to *addict themselves to the ministry of the saints*: whether we understood it of relieving their wants, or preaching the everlasting gospel!

Having thus gone through the history of baptism, as administered by the apostles, I proceeded to consider the account they give of the meaning, or spiritual design of it : and with this view compared Rom. vi. 3, 4, with Col. ii. 12, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death" Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ; knowing this, that our old man is crucified," &c. And, in Colossians, I found the same metaphor kept up : "Buried with him in baptism, wherein also ye are risen with him through the faith or the operation of God." In forming a judgment of the design of the Holy Ghost in these passages, I thought it necessary to consider, first, the *description*, or *character*, of the persons baptized. They are said, (Col. ii. 11) to be *circumcised with the circumcision made without hands* : which I knew not how to interpret so well of any thing, as the *renewing influences* of the Holy Ghost. Agreeably to which, they are further represented as the subjects of *that faith which is of the operation of God* : or, as it is elsewhere called, *precious faith*, and the faith of *God's elect*. II. Pet. i. 1 ; Tit. i. 1. The *metaphor* came next under consideration. They were *buried* with Christ in baptism. This seemed much better to answer to immersion, than to sprinkling or pouring ; and, supposing that the *faith* mentioned might refer to their being *buried*, as well as rising, this I thought might be the meaning of their being *planted in the likeness of Christ's death*. That as in the ordinance of the supper, there is a believing memorial of Christ's love in his sufferings and death ; so, in baptism, the saint, by an eye of faith, is called to attend to his condescension, when imprisoned in the grave ; and his glory, as a conqueror in breaking the bands of death : in each of which he sustained the character of the surety of the covenant, and head of the body. And as the actions of breaking the bread, and pouring out the wine, are expressive of his agony and death ; the immersion, and rising, of the person baptized, might refer to his burial and resurrection.

I then proceeded to examine I. Cor. vii. 14 : a text I had often heard quoted, as proving, if not in direct terms, yet by just consequence, the right of infants to baptism. The words are, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified by the husband; else were your children unclean, but now they are holy."—I began with the occasion of the words, and could find nothing relating to baptism in the context. An affair, evidently of another kind, employed the mind of the apostle, to wit, the necessity, or expediency, of attending to the duties of the marriage-relation, where one was a convert, and the other an infidel. This, I thought, was the point in view : and it stands determined, that the *wife is not to depart*, nor the *husband to put her away* ; unless some other circumstances should render it necessary and warrantable.—To remove the scruple of a tender spirit, it is added, *that the unbeliever is sanctified by the believer*. By which I could not understand an internal spiritual purity of mind ; this being the work of the Divine Spirit : but as every thing else, so the marriage-relation, is sanctified to the believer, by *the word of God and prayer*. The ignorance or enmity of the infidel would not render the saint's conscientious and faithful discharge of his duty, less necessary or acceptable.—To enforce his determination of their continuing together, the Apostle adds, *Else were your children unclean, but now are they holy*. Here I considered, how children may be said to be *unclean* ; and I thought, they are all so by *nature being shapen in iniquity, and conceived in sin*. The guilt and pollution of which can only be removed by the blood of Christ, and the power of the Holy Ghost. As to this, I could see no difference between the seed of believers, and others. All are *concluded under sin*, and *by nature, children of wrath*.

I then remembered to have heard, that all out of the pale of the Jewish church were unclean, as opposed to that holiness which is attributed to the whole congregation of Israel ; and that such uncleanness attends the children of unconverted Gentiles now. But, considering Peter's vision, in which he is forbidden to *call that common which God hath cleansed*—That *the middle wall of partition is broken down*—That in regeneration, or the *new man*, there is nei-

ther Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.—Remembering the peculiars of the Jewish church, as *hereditary* and *national*, are now utterly set aside: I could see no more uncleanness in one infant, than in another.—Upon the whole, I thought the affair settled by the apostle, wholly matrimonial. It is highly probable, the *holiness* and *uncleanness* were of the same kind; or related to apparent legitimacy, or illegitimacy.—Nor could I see, on the supposition of an external sort of holiness derived to an infant from a believing parent, that we are to conclude its right to baptism, without a special direction from the Lawgiver of the church.*

This led me to consider the apostle's account of Abraham, (Rom. iv. 11, 12, 13.) As “the father of all them that believe, though they be not circumcised; *and* that the promise is of faith, that it might be by grace, to the end it might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all: *and*, that he received the sign of circumcision, a seal of the righteousness of faith, which he had, yet being uncircumcised.” This I found commonly insisted on, to prove that Abraham's covenant was the covenant of grace—That a part of his seed were the believing Gentiles, and their offspring; and that, as Abraham's children were circumcised, the children of believers should be baptized.

To come at a certainty in this matter, I thought it might be proper carefully to inquire, what the covenant was which God made with Abraham; the duties required, and privileges to be enjoyed, under it; the persons interested in it, and the manner of conveying and signifying that interest. The covenant I found at large in the xviiith of Genesis; and it appeared to me, to be of a *peculiar* kind. Some things belonging to Abraham in his *personal* character; as, that he should have a numerous posterity; that kings should descend from him; the making over the land of Canaan to him; and the particular honour of being the father of the Messiah, according to the flesh. This part of the covenant,

* If the Baptism of infants may be justified from this passage, so may the baptism of the *unbelieving* husband, and the *unbelieving* wife; for they are said to be *sanctified*, or *holy*, as well as their children.

I thought distinguishable from the covenant of grace ; for I could not but see he might have all these, without any special relation to God, as a child. But, when God promises to be *his God ; to bless him*, and, that *in his seed all the families of the earth should be blessed* : I looked upon these promises, as expressive of privileges of another, and more valuable kind, than any of the former.

And, as the covenant appeared thus to be of a mixed nature, and the blessings distinct ; so I found his seed to be described very differently in scripture : sometimes intending *all his natural children* ; sometimes the *person of Christ only* : and here, and in other places, all his *spiritual* offspring, whether Jews or Gentiles. As to his children, who are only so after the flesh, they had their outward advantages : but not that I could see, the blessings of the covenant of grace.—As to Christ, it did not appear any blessing was derived from Abraham to him ; but, on the contrary, Abraham received the blessing in, and from the Messiah, his *root*, as well as offspring. And, as to his spiritual seed, they are all, whether Jews or Gentiles, partakers with him of the same faith and salvation.

Circumcision, I thought to be a sign, or badge, of separation to the Jews in common, as distinguished from the Gentiles ; and, perhaps of regeneration to his spiritual seed ; but conveyed, that I could see, no spiritual blessing to either. And I thought, if the baptism of infants, under the Gospel, were to be argued from circumcision, the Apostle would certainly have given some hint of it : whereas his discourse is confined to believers, without a word of their children.—That circumcision was a *seal of the righteousness of faith* to Abraham, is indeed asserted ; but that it was so to his natural seed, I could form no idea of : at least, till they had, by faith, a view of the same righteousness, by which Abraham their father was justified.—And the apostle seems to explain the whole matter ; Rom. ix. 6, 7, 8. “ *They are not all Israel, which are of Israel : neither because they are the seed of Abraham, are they all children.—That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are accounted for the seed.* ” Now, I concluded, if this were true of the natural seed of Abraham, a believer, certainly it could be no less so of the offspring of the Gentile believers.

As to the privileges of the Jews, above the Gentiles, the apostle is express. That unto them *pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises* : and that from them, *as concerning the flesh, Christ came, who is over all, God blessed for ever.* Rom. ix. 4, 5. Or, agreeably to what he before had said, when putting the question, “*What advantage then has the Jew? Or what profit is there of circumcision?*” He answers, “*Much every way; chiefly, because unto them were committed the oracles of God.*” So that it evidently appeared, the church of the Jews had its glory; but as the same apostle tells us, (II Cor. iii. 10, 11,) This was *as no glory if compared with the glory which excelleth. For, if that which was done away was glorious, much more that which remaineth is glorious.* That is, as I understand it, all the carnal part of the Jewish glory was swallowed up, and utterly set aside, by the simplicity, spirituality, and liberty of the Gospel-dispensation: and as formerly, “*All were not Israel which were of Israel;*” so now, “*he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.*” Rom. ii. 28, 29.

I then proceeded to consider the excision of the Jews and the taking in of the Gentiles, (recorded Romans xi. 16, 17,) which, though there is no express mention, either of the baptism of infants, or of baptism itself; yet I found commonly produced, as a declaration of a federal holiness, conveyed from parents to children, in consequence of which they *might, yea ought*, to be baptized. The words of the text are, “*If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches: and if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree,*” &c.—That converted Gentiles stand on a level with believing Jews, I had already seen. That the peculiar form of the Jewish church was abolished at the death of Christ I found generally acknowledged; that being the *ministration which was to be done away*, to make room for that *which was to remain*, so that I could not tell how to conceive of the Gospel-Church incorporated with the Jewish, they being always

represented as distinct, or distinguishable, the one from the other. By the *root*, then, I understood Abraham.—By the *wild olive*, the Gentiles in a natural state; who, upon receiving the grace of God, became the spiritual branches of Abraham the father of the faithful; and were equally interested with his believing natural branches, in all the special privileges of the covenant of grace. This I thought to be the most natural sense of the text: nor could I see how this could have any relation to Baptism, whether of the adult, or infants.

The next reference to Baptism I found, was, I Cor. x. 1, 2. “I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and where all baptized unto Moses, in the cloud, and in the sea.” To understand this, I thought it proper to enquire into the fact, as recorded by Moses, which I thought would give light to the allusion. And, (in Ex. xiv.) we are told, that “the pillar of the cloud went from before the face of the Israelites, and stood behind them: *that* it came between the camp of the Egyptians, and the camp of Israel; *that* it was a cloud and darkness to the one, and gave light by night to the other; *that* the Lord caused the sea to go back, by a strong east wind, all that night, and made the sea dry land; *and that* the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them, on the right hand, and on the left.” Here I found, that part of the cloud which was next to the Israelites, was bright, clear, and comfortable; nor the least intimation of *rain* falling upon them. The sea was made *dry ground*, and the waters were a *wall* unto them, on the right hand, and on the left. So that I concluded, the term *baptized* must refer to their situation in the *midst* of the sea, encompassed by these walls, and attended with the cloud; rather than to any water coming out of the one, or sprinkling dashings from the other: which must have been very troublesome to such a body of people in their march; and, as I thought, inconsistent with the account of their standing in, and coming out of the sea, on *dry ground*.

This brought me to the last place of scripture, which speaks directly to the nature and meaning of the ordinance of Baptism; I Pet. iii. 20, 21. “The long-suffering of God waited in the days of Noah, while the ark was a pre-

paring, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Here it appeared, that there were some circumstances attending the ark, and the salvation of Noah and his family by water, which were figurative, or typical, of Baptism; and when I examined the account, as given by Moses, (Gen. vii.) I found it thus: The ark was God's contrivance and appointment; and it was a large, hollow vessel, in which Noah, his family, and the creatures with him, were for a time, as it were, buried: and especially this was the case, when the fountains of the great deep were broken up, and the windows of heaven were opened, and they in the midst of that deluge which destroyed all the world. This appeared to me to answer to *immersion* in Baptism; and I could not think the Holy Ghost would refer us to the water of a *flood*, as a type of a little quantity of that element, made use of when *poured*, or *sprinkled*, on the face of an infant. And as Noah and his family were saved by water, the believer is saved by Baptism; not efficaciously, or meritoriously, but declaratively and instrumentally. In the profession of his faith, he declares his entrance into Christ, as the ark of salvation; and his Baptism is a lively representation of the burial and resurrection of him, who died for his offences, and rose again for his justification. And as Noah built the ark, and entered into it, in obedience to the command of God; the believer is baptized, from a principle of *conscience* toward God; yea a *good*, that is, as I thought, an enlightened, renewed *conscience*.

Having thus gone through the Scripture account of the ordinance of Baptism, I found myself obliged to conclude, that the balance was greatly on the side of *believers*, as the only declared subjects; and of *plunging*, or *immersion*, as the only mode of that sacred institution.

I well knew that many godly and learned persons thought otherwise; but, not daring to call any man Master on earth, and remembering the account I must shortly give to him, who said, *Thus it becometh us to fulfil all righteousness*; I determined to comply with my duty; and, on the closest reflection, have seen no reason to repent of it.

EXTRACTS

FROM LEARNED PÆDOBAPTIST AUTHORS.

WITSIUS: "It cannot be denied, that the native signification of the word *baptize*, is to *plunge*, to *dip*." *Econ. Fœd.* l. iv. c. xvi. § 13.

VENEMA: "The word *baptize* is no where used in the Scripture for *sprinkling*: no, not in *Mark* vii. 4." *Hist. Eccles.* tom. iii. secul. i. § 138.

J. ALTINGIUS: "*Washings* the Apostle calls *divers baptisms*: that is *various immersions*. For baptism is *immersion*, when the whole body is immersed: but the term *baptism* is never used concerning *aspersion*.—Those Jewish washings were manifold as, of the *high-priest*; (*Lev.* xvi. 9) of the *priests*, at their consecration; (*Exod.* xxix. 4; *Lev.* vii. 6) and of the *Lecites*, when appointed to their office; (*Num.* vii. 7. 21) of all *Israel*, when the covenant was to be promulgated; (*Exod.* xix. 10. 14) especially of those that were defiled by the *carcase* of an unclean animal; (*Lev.* xi.) by the *leprosy*; (*Lev.* xiv.) by a flux of the *semen*, or of the *menstrua*, or by touching *things* that were so defiled; (*Lev.* xv.) Those also, who had been concerned in the purification of others, were to be cleansed by baptism. For instance, he who had led the scape-goat into the wilderness; (*Lev.* xvi. 26,) those who had burnt the bullock, or the goat, without the camp, the blood of which was brought into the holy place; (*Lev.* xvi. 28,) the priest who burned the red heifer, and the man who gathered the ashes; (*Num.* xix. 7. 10,) and also soldiers, when returned from war." *Comment. in Epist. ad Heb.* cap. ix. 10. In *The Principles of Antipædobaptism, and the Practice of Female Communion, completely consistent*, (published by Mr. J. DORE,) pp. 75, 76, 77.

Dr. G. CAMPBELL: "The word βαπτίζειν, *baptize*, both in Sacred Writers and Classical, signifies to *dip*, to *plunge*, to *immerse*; and was rendered by TERTULLIAN, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth; which was by immersion. It is always construed suitably to this meaning." *Translation of the Four Gospels.* Note, Matt iv. 11.

Dr. T. GOODWIN: "The eminent thing signified and represented in baptism, is, not simply the blood of Christ, as it *washeth* us from sin; but there is a farther representation therein of Christ's *death*, *burial*, and *resurrection*, in the baptized's being first buried under water, and then rising out of it: and this is not in a bare conformity unto Christ, but in a representation of a communion *with* Christ, in that his death and resurrection. Therefore it is said, *We are BURIED WITH HIM in baptism*: and, *Wherein you are RISEN WITH HIM.*" *Chris. set forth.* pp. 82, 83.

VENEMA: "It is without controversy, that baptism in the

primitive church was administered by immersion into water and not by sprinkling. Matt. iii. ; John iii. ; Acts viii. ; Rom. vi.

—Nor is there any necessity to have recourse to the idea of sprinkling, in our interpretation of Acts ii. 41 ; where *three thousand souls* are said to be added to Christ by baptism : seeing it might be performed by immersion, equally as by aspersion ; especially, as they are not said to have been baptized at the same time." *Hist. Eccles.* tom iii. secul. i. § 138.

Dr. WHITBY : "It being so expressly declared here, [Rom. vi. 4,] and Coloss. ii. 12, that we are *BURIED with Christ in baptism*, by being buried under water ; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence ; and *this immersion being religiously observed by ALL CHRISTIANS FOR THIRTEEN CENTURIES*, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity ; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clergy, or in present danger of death." *Note on Rom. vi. 4.*

Dr. WALL : "All those countries in which the usurped power of the Pope is, or has formerly been, owned, have *LEFT OFF* dipping of children in the font : but—*all other countries in the world* which had never regarded his authority, *do still use it.*" In *Pædobap. Exam.* vol. i. pp. 289, 290.

VIERINGA : "It is not related as a fact, in the Gospels and Acts of the primitive church, that infants were baptized by Christ, or by the apostles." *Observat. Sac.* l. ii. c. vi. § 2.

Mr. R. BAXTER : "If there can be no example given in Scripture, of any one that was baptized without the profession of a Saving faith, nor any precept for so doing ; then must we not baptize any without it. But the antecedent is true ; therefore so is the consequent." *Disputat. of Right to Sac.* p. 149. Fast Edition.

SALMASIUS AND SUICERUS : "In the two first centuries no one was baptized, except, being instructed in the faith, and acquainted with the true doctrine of Christ, he was able to profess himself a believer ; because of those words, *He that believeth and is baptized.*"

CURCELLÆUS : "The baptism of Infants, in the two first centuries after Christ, was altogether unknown—The custom of baptizing infants did not begin before the third age after Christ was born."

DE LA ROQUE : "The primitive church did not baptize infants ; and the learned GROTIUS proves it, in his Annotations on the Gospel." The three last Extracts from *Pædobap. Exam.* vol. II. chap. ii. pp. 76, 77.

*Extracted from the Baptist Magazine for December, 1824,
pp. 517, 518.*

The learned J. D. Michaelis in his *Entwurf der typischen Gottesgelartheit*. Gottingen, 1753, p. 148, &c., speaking of Baptism as an image of the death and resurrection of Christ, which signified that God would impute the sufferings and death of Christ to him that believed and was baptized; he adds,

"If then an adult, a Jew for example, was to be baptized, and I should translate the language of the action into words, it would be in the following confession:—

"I acknowledge that I have been a very great sinner, and as impure as a heathen or an idolater; and that I have no title to the kingdom of God, on the ground of my birth and ancestry. And although God, in his grace, hath promised a blessing to the seed of Abraham, yet I confess that hitherto I have not been a son of Abraham. For, although naturally I am descended from him, yet I am not a son of the promise, and I believe that to these only the promise belongs. All my former religion. I acknowledge, was false; and so false, that it was insufficient to obtain eternal happiness. On account of my sins, I am not only unclean and miserable, but, also exposed to punishment, and liable to the sorrows and death which are represented in Christian baptism. But I believe that God, in his grace, imputes to me the sufferings and death of Christ, as if I had myself endured them; and even as I shall now pass through the image of death, which fully took place in Christ, so God views me, as if I had suffered punishment, and had died on account of all my sins: and, I am certain, that God will not require from me the punishment of my sins *twice*. I believe, also, that God looks upon me as if I had already suffered death, and was raised up to immortal life, even as Christ was raised: and, I believe, that before God, and with respect to my spiritual condition, in his sight, I have all the privileges of a citizen of the future world; that is, the complete forgiveness of sins, and freedom from the law of Moses."

MICHAELIS adds, "The duties which follow from hence, which Paul, in Rom. ch. vi. points out, I pass over, because they are not the immediate signification of Baptism but the consequences of that signification."

This passage needs no comment. It is a forcible representation, and shows that *Michaelis* considered the baptism of an adult as a declaration that the imputation of the death of Christ to him, was the ground of his hope, and his baptism was, by the fact itself, a profession of his faith.

ADDRESS
DELIVERED BY THE
HON. AND REV. B. W. NOEL,
ON THE
OCCASION OF HIS PUBLIC BAPTISM.
August 9, 1849.

THE usual introductory services having been gone through, Mr. Noel entered the pulpit and spoke as follows :—

HAVING been asked, my brethren, to address you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point: *Why a person who is unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years.* I have not come to the resolution to obey what I believe to be Christ's command, without having fully considered the grounds upon which that step is to be taken. Without having read anything whatever in favour of the exclusive right of believers to Christian baptism, I have read all the strongest arguments that I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian Churches; and I have come distinctly to two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own

mind, after very much examination. It appears to me to be distinctly proved,—first, that baptism, as ordained by Christ, is an immersion in water, a being buried in the water; and, secondly, that the immersion is meant to be a profession of faith in Christ. If those two conclusions are correct (*and I believe they will completely prevail with the Christian world eventually*), then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute Christian baptism. So that, if these conclusions are correct, then I, and others, who have been only sprinkled in infancy, are in neither sense baptized.

Should we, then, after having professed our faith in Christ many times at the Lord's table, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pado-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true: but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him; and, therefore, as he has said to us, as well as to others, "Repent and be baptized for the remission

of sins, and ye shall receive the Holy Ghost;" "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the Churches of Christ in general, that it is not only those which are called Baptist Churches, but all the Churches, who refuse to admit to the Lord's Supper, or unto church membership, any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent Christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian,—if that person should come to recognise that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no Church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent Churches, would receive such a one, unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the Churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognise his error.

Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years

of piety. This he did, because he would honour the ordinance of God, not needing it himself, but with a view to the welfare of others and the honour of God. He was therefore baptized. Is there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul, after some years of faith, perceives that he has been ignorant in this matter, and has not understood the doctrine of Christian baptism? When we add to this the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those who find out that they are unbaptized, because only sprinkled in infancy, should, like Jesus, be afterwards baptized. He said, when John remonstrated with Him as superior to himself and not needing to be baptized by him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not mean that there was anything especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many, as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, "It becometh us to fulfil the least command as well as the greatest!" When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptized, he said in effect to all his followers: "You may think that having made a profession in other ways, you need it not,—that you have confessed Christ at the table of the Lord, or in your intercourse with the world; nevertheless, it becometh us to 'fulfil all righteousness,' to keep all the commands of Christ, to honour every ordinance that God has given; and if you need it not for yourselves, at least in respect to His authority be baptized, that you may express your willingness to be obedient to him in all things." In looking, too, at the example of our Saviour, I have seen

that he regarded the influence of his act on others, for we never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as Christians, to recommend our fellow-sinners—those who have as yet not turned “from darkness to light, and from the power of Satan unto God”—to believe, and to be baptized, as a profession of that faith. Now, if we were ourselves unbaptized, they would naturally evade the command of Christ, and say, “You do not submit to this publicity, you do not acknowledge this ordinance, you have escaped this pain, and therefore why should not we?” And they would be disposed to evade a command of Christ under the sanction of our example. And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow-sinners to be baptized if he is himself an unbaptized person? Besides, it being a minister’s duty to administer this ordinance to those who are prepared for it and desire it, a scruple and doubt might arise in the minds of many, perhaps perplexing them with many troubles in long years, if they should be baptized by an unbaptized minister. It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfil this command of Christ.

There is one other argument, to which I have already alluded, which has had weight with me, and, I doubt not, with others of my brethren and sisters now about to be baptized. In common with almost all other Churches of Christ, there are those Baptist Churches who are of strict communion, and who believe, in common with the great majority of Christians, that they must not receive to the Lord’s Supper those who are in their view unbaptized. I believe this to be an error, but, since it is shared by them in common with almost all Churches, it is only to be respected as an opinion,

and not to be condemned as a fault. Consequently, each Christian ought to desire to be in full communion with those Churches. They are not more narrow in their minds than other Christians, because almost all Christians are of the same opinion; and, consequently, we ought not to shrink from their communion, but seek it. Let me add to this, that I believe, amongst the multitude of those who, as ministers of Christ, have seen it right to renounce the doctrine of infant baptism, as an abuse in the Church, which has no sanction in Scripture, there are very few, if any, who have not also felt it their duty to be baptized. On these grounds, it has seemed to me to be my duty not to shrink from a public acknowledgment of Christ's authority, but with my brethren around to be baptized, to acknowledge that He has a right to our subjection. The meaning of the rite is, however, far more important. My dear friend, the minister in this chapel (Mr. Shepherd), has just brought some of its prominent features before our minds. Let me add to what he has said, by referring to a paper which I have drawn up, expressive of my own feelings,—the feelings, I doubt not, of those about to be baptized, and which, I trust, may be your feelings too:—

“O Lord God Almighty, I accept with humble gratitude—as a sinner who has deserved eternal death, and who cannot cease to deserve it—the rich, free, and eternal salvation which thou in thy goodness hast provided for me. I look to thee, O God, the Father of our Lord Jesus Christ, to save me from the punishment of sin and its power; from the curse which thy law has justly pronounced upon me; from my own faults; from all temptations: and to bring me to a life of holy bliss in heaven, because thou hast promised all this to those who come to thee, as I now do, through Christ. In dependence on the merit of thy Son Jesus Christ—upon the aid of thy Spirit and on thy truth, I look to thee

for the eternal salvation of my body and of my soul ; and I humbly accept thee as my chief guide to all eternity. O God, the Son, my Redeemer, who didst expiate my sins by thy death, thou wast made sin for me, that I might be made the righteousness of God in thee ; thou hast redeemed me from the curse of the law, being made a curse for me, and having rescued me from eternal death by thy death, thou dost now live to bring me to eternal life. Believing in thy power and love, I trust to thy merit and intercession to secure for me the favour of God, to impart to me thy Holy Spirit, to enrich me with all the blessings of the new covenant, and to prepare me for heaven ; and thus I accept thee as my only and all-sufficient Saviour. Through Christ I likewise thankfully receive thee, O God the Spirit, to be my sanctifier. For his sake thou dost dwell with those who believe in him ; and believing on him, I look to thee to teach me all needful truth, to incline my heart to what is just and right, to set my affections on God and on spiritual things, to direct and control my will, to form my character, to sanctify me wholly, to preserve me through all temptations, and to bring me into the presence of my Redeemer in glory. Thus, I heartily accept thee, O God, the Father, the Son, and the Spirit, as my shield and my exceeding great reward, and I humbly trust, according to thy promises, to be made happy by thee for both worlds. On the other hand, being so blessed and favoured, I, as a redeemed and pardoned transgressor, desire to make a public profession of faith in thee, and publicly to dedicate myself to thy service, according to Christ's appointment, by immersion. First, I renounce all sin for ever. By my sins I have displeased and dishonoured thee ; they have checked my efforts to improve my character, they have hindered me from doing good, they have injured my peace and usefulness, they have been my disgrace, and but for thy mercy, they

would have been my ruin. I have been unreasonable, corrupt and ungrateful in disobeying thee, and am brought by nature and by practice to such a condition, that nothing but the blood of Jesus Christ could blot out my guilt. Thou hast so hated sin, that thou hast sentenced sinners to eternal death, and unless Jesus Christ had suffered for it they could not have been saved. It is unnatural, depraved, and rebellious, exposing them to thy just wrath and curse; it has occasioned the death of Christ, it has made the world hate him, it opposes his dominion; he came to rescue us from its power, and he feels an irreconcilable hatred to it. It is contrary to the nature of the influence of the Holy Spirit, by whom it is progressively destroyed in each believer, and by whom it must ultimately be eradicated from the world. Thy word condemns it. It is worse in thy children than in others, because they must sin against clearer light and repeated promises, after experiencing the aids of grace, and after tasting the pleasure of obedience. I therefore desire to forsake it for ever, and thenceforth to do, say, and think nothing which is contrary to thy will. As Christ died for my sins, and was buried in the grave, so shall I be buried in the water, in token that I die with him to the sins which caused his death, that I may never again serve sin. At the same time, I mean, by thy help, to lead a new life. As Christ rose from the grave, so shall I rise from the water to a nobler and better life than before. Thou didst not give my faculties to be wasted in aimless inactivity, but, rescued from active corruption, to be employed in all that is useful and ennobling. Henceforth, my opinion and judgment of things being formed by a supreme regard to thy will, I desire to cherish every right principle, to pursue every honourable and useful end, to do what is just and true, what is humane and benevolent, to set my affections on all that is the most worthy to engage them, to love all that is good, to

seek holiness and heaven, to live for eternity and look to thee to be directed in all things by thy Word, to be conformed to the example of Christ, and to aim at being perfect, as my Father in Heaven is perfect. As Christ my Redeemer is in Heaven, I will set my affections there ; as he is holy, just, and good there, I will endeavour to be so here ; as he glorifies thee there, I will seek to glorify thee here ; as he loves believers, I will love them ; and as he is head over all things to the Church, I will live to serve the Church ; and thus, by thy help, I will rise with Christ to a new life.

“Further, as I am about to be baptized into the name of the Father, the Son, and the Spirit—that is, to profess, by immersion, that I am thy worshipper and servant, I now consecrate myself to thy service for ever, I give myself unreservedly to thee, O God, the Father of our Lord Jesus Christ. Relying on thy mercy to accept me through Christ, and on the aid of thy Spirit to enable me to adhere to my resolution, thy will, O God, shall be mine ; I mean to please thee in all things ; I count thy enemies, my enemies ; thy friends, my friends. Lord, what wilt thou have me to do ? Only make me know thy will, and by thy help I will do it ; thou art my owner, and to please and serve thee shall be my highest end. I give myself also unreservedly to thee, my gracious and loving Saviour, who art one in nature, design, and feeling, with thy Father. As thou hast lived and died for me, I wish to live for thee ; as thou wilt give me glory in heaven, I desire to give thee glory on earth. Before long I hope to see thee in thy kingdom ; meanwhile, may I love, serve, trust, and delight in thee, as my ever-present Redeemer. To obey thy commands, to copy thy example, to promote thy cause, to help thy servants, to honour thee, in the use of all my faculties, possessions, and time ; all this is my fixed intention, by the aid of thy Spirit. Thou hast bought me by thy blood. I am thine. Further, I give

myself to thee, O Holy Spirit of God. It is my desire and purpose to be led by thy teaching and to be conformed to thy will. May thy holy influence surround me wherever I may be! May I never grieve thee by neglect or sin, by hardness or unbelief, but may I be immersed in a flood of light and love, as the three disciples were immersed in the bright cloud on the Mount of Transfiguration. May I be baptized in thee! Pervade all my faculties; consecrate my whole being to thyself.

“Since I have thus been enabled to believe, O Lord God, and am about to profess my faith by immersion into thy name, I look to thee to fulfil the promises which thou hast made to me in thy Word. Jesus, when on earth, said, He that believeth and is baptized, shall be saved;—receive me, therefore, now, and own me at the last day, as one of thy pardoned and accepted children. Thy Apostle once said to an anxious multitude: ‘Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost;’—repenting of all my sins, and being about to be baptized in token of that repentance, may I have the assurance that my sins are removed, and be sealed with the Holy Spirit of promise to the end. My righteousness must ever continue like filthy rags, and each day I must need thy forgiveness. Now, therefore, I desire, by being baptized in the name of Christ, to express my dependence on His merit and mediation, to assume by faith the robe of His righteousness, and to be one of those of whom the Apostle Paul has said, ‘As many of you as have been baptized into Christ have put on Christ.’ Look on me as one who depends on Him alone; let His righteousness be imputed to me: let it hide from thee all my guilt. Thus engaged in thy ennobling service, with a happy assurance that I am thy adopted child, may I have that joy and peace in believing which in the case of others has followed this open confession of Christ.

As on the day of Pentecost, three thousand who were baptized were filled with gladness—as the jailer and his family rejoiced believing in thee, on the night of their baptism—and as the Ethiopian treasurer, after receiving baptism, went on his way rejoicing—so may I, in thus putting on the uniform of Christ as His soldier, experience such joy and peace in believing, as all the trials of life shall not be able to destroy. In this profession, may I, through thy grace, be steadfast to the end of my life, and only grow stronger in faith as nature decays. Finally, as I am about to be received into the communion of saints, as a member of a Christian Church, assist me to live answerably to this privilege. Make me to love my brethren, and to be loved by them in return. Never may I sow discord among those whom Divine Grace has united; but, on the contrary, be a peace-maker among those whom human infirmity separates. Never may I envy the gifts and the graces of my companions, but feel humble gratitude to thee for every manifestation of thy goodness to them or to myself. Make me according to my ability to promote the happiness of the Church of which I shall form a part, cheerfully sharing in every evangelical labour, contributing to every work of benevolence, and uniting my prayers with the prayers of thy people, for a copious effusion of thy Spirit upon us all.

“Finally, may the memory of this solemn baptism refresh me during all my future course. If ever I am tempted to backslide, may these solemn vows occasion deep contrition, and recal me to fidelity; and when I reflect that I have thus heartily consecrated myself to thy service, may I feel disposed to renew this act of consecration with more entire devotedness, and with more triumphant faith. Now unto thee, who art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy; to Thee, the only wise God our Saviour, be glory

and majesty, dominion and power, both now and ever. Amen."

Now, my beloved brethren, all may not see it to be their duty to make this profession, or enter into this covenant with God by baptism ; but I am sure every person taught of God, living for eternity, really converted will feel the necessity of making essentially this profession before God. Let us all be united in that, and if there are any here who have been only attracted by a spectacle, and only came out of curiosity, may they listen to what my dear friend (Mr. Shepherd) has already said. It is too solemn a thing to trifle about this salvation of the soul ; and if you see others that are in earnest about it, go to your homes this evening, and put up a prayer to God that you may be earnest too. Whether you think us right or wrong in this particular act, you know that it is right to care for the soul ; you know that it is right to serve God ; you know that it is right to seek eternity. Go and do that you know to be right. Go and ask God for grace to live for him ; and then, whether after examination you come to the conviction that it is your duty to be baptized, or not, we may meet in glory, owned as the disciples of Jesus Christ, and may hold familiar fellowship and brotherhood with one another, while we are fellow-soldiers and fellow-pilgrims on the earth.

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1849.

ON THE SPIRIT

IN WHICH

RELIGIOUS ENQUIRIES OUGHT TO BE PROSECUTED.

BEING AN ADDRESS

DELIVERED TO

THE EDUCATED NATIVE YOUNG MEN OF CALCUTTA.

BY

THE REV. JOHN ANDERSON, M. A.

MISSIONARY OF THE CHURCH OF SCOTLAND.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1851.

ON THE SPIRIT
IN WHICH
RELIGIOUS ENQUIRIES OUGHT TO BE
PROSECUTED.*

BY
THE REV. JOHN ANDERSON, M. A.

MY DEAR YOUNG FRIENDS,

I solicit your *earnest* attention to a few words of exhortation. My counsels to you will be expressed in very simple language; and as the motive that dictates them is a cordial regard to your own highest interests and happiness, I trust that you will listen to me as to a sincere friend. I shall say nothing to you at present but what I might say with equal propriety to intelligent young men of any country. My theme is one that requires not that I should encounter the *peculiar* prejudices of one class of my fellow-men more than those of another; and I trust that I shall have no occasion to say anything to

* This is the second of a series of nine Lectures delivered to the educated native young men of Calcutta, by nine Missionaries, during the months of November and December, 1850.

which your *common sense* and your own *consciences* will not readily and fully respond. I am animated by *Christian* motives and *Christian* feelings towards you, and most of you are as yet *opposed* to Christianity as a system of truth ; but I entreat you, while listening to me, not to think of Christianity or Hinduism or any other creed ;—only judge of the *reasonableness* of what I say.

With avowed *Atheists* and those who *scoff at all religions*, I hold no argumentation at present. I take it for granted that I am addressing those in whom the voice of reason and of conscience has not been so far stifled as that they deny the *distinction between good and evil, the existence of one* Omnipotent and holy God, and the immortality of the human soul*. To these great facts, the voice of humanity, in every region of our globe, has ever borne testimony, more or less explicit and distinct. None of you I trust have ventured, contrary to the whisperings of your own sober judgment, to class yourselves with those strangely perverted men, who, doing violence to the universal monitor within the human breast, have *professed at least* to disavow belief in those great truths which form the chief distinction between man and the brutes.

I take it for granted moreover that you are willing, to a certain extent, to acknowledge the *great importance of religion*. To the human mind no

* Even Hindus believe in the UNITY of the SUPREME BEING.

other questions can be proposed equally momentous with those which it is the province of *Theology* to answer ; and nothing has so constraining an influence on human action as *Practical Religion* cordially and stedfastly adhered to. What is man ? What is God ? What is man's chief end ? What is duty ? What are to be the eternal destinies of immortal souls ? What is the nature of the bond of connection between dependent man and his Creator ? What is the path that leads to happiness on earth and supreme happiness in the life that will never end ?—These surely are questions fraught with transcendently vaster importance than any others that pertain merely to what is temporary and earthly. You admit that religion wields a mighty power, either for good or for evil, in the individual and in the community. *Pure* religion is the most lovely ornament of youth, and the most becoming grace of hoary age ;—it sweetens the cup of adversity, and gilds with tenfold lustre the sunshine of prosperity ;—it diffuses calm and peaceful smiles over the face of toiling poverty, and adds a graceful charm to greatness and wealth ;—it is a balm for all the ills of life, and pours sweetest consolation into man's troubled bosom ;—it is the affectionate counsellor and faithful guide of men in all their wanderings below, and at death, when all earthly friends and all earthly sources of happiness are impotent to cheer, it ministers joy to the departing spirit ;—throughout life it tends to fill the soul with inesti-

mable peace, and enables the deathless spirit to look forward in beatific visions to the land of perfect holiness and perfect bliss.

Religion ! What treasure untold
Resides in that heavenly word !
More precious than silver and gold,
Or all that this earth can afford.

Considered in its salutary influence on nations, the power of true religion is incalculably great. Righteousness exalteth any nation ; and that religion, which will present the strongest motives for the practice of all that is pure and lovely and noble, must be acknowledged to be the mightiest instrument in elevating to truest dignity and truest felicity the people of any country. The highest eulogium that could be pronounced on any community would be—that pure religion reigns there with paramount authority ; —that religion there sheds a hallowing influence on all institutions private and public ; stamps the statute book with the impress of equity, benevolence, and mercy ; sanctifies all the relations of life ; constrains men to view each other with the feelings of sympathy and love ; causes the hand of charity to be extended to the wretched and the destitute ; repels iron-hearted oppression ; checks the growth of corruption and vice ; unites men in the bonds of a loving brotherhood ; and unites men to God by the ties of reverence, and love, and gratitude, and holy obedience. Such a community would merit the warmest congratulations.

Admitting then that the high and beneficent office of true religion is to make men good and happy—to bless individuals and nations—to lead men in those paths which are pleasantness and peace—to make earth a dim miniature picture of heaven—to guide men in safety and peace to the mansions of everlasting glory, you will surely be ready to exclaim—What is true Religion? and how shall we attain to the knowledge of religious truth? In answer to the second of these questions I shall state a few very simple rules, which I recommend to you with all sincerity and affection and earnestness. They are very intelligible, very practical, very safe, and capable of being adopted by every sincere enquirer after truth. They can never mislead those who follow them: may you, faithful to your own spiritual interests, practically apply them; and may the God of truth guide your spirits to the knowledge, the love, the comforts, and the practice of a holy religion.

1. *I exhort you to enquire.*

Of those whom I now address, some may have *no definite opinions* at all on religious subjects; while others may profess themselves *adherents of a system of doctrines*, which, from their earliest years, may have been instilled into them by their seniors. To both classes I would say—ENQUIRE. Of the former class it is the imperative duty to enquire in order to attain *knowledge*; the latter are bound to examine thoroughly the *foundation on which their*

notions rest—to subject their faith to a searching scrutiny, in order that they may hold fast what for sufficient reasons they may find to be true, and reject what they may possibly discover to be entirely erroneous, or to be supported by no kind of *satisfactory* proof. When I say that it is possible that you may be holding error, and believing doctrines without evidence, I am not making an unwarrantable assumption, nor am I making *offensive* insinuations against *you specially*. The records of the past bear ample testimony to the human mind's liability to err ; and many are the notions which held sway over the spirits of men for ages, and were afterwards perceived to be grossest delusions. Numerous are the monuments which all history exhibits of men's mistakes, superstitions, misconceptions, puerilities, and blindness—exciting your *astonishment* that what appears to you so palpably false, should ever for a moment have gained the assent of rational minds ; and warning you of *your* danger, and of the necessity of sober diligent investigation. You are linked to all that ever were deluded, by the ties of a common humanity ; and consequently, delusions of one kind or another *may* be blinding *your* minds.

The search after truth is an exercise which I know you will not engage in without *reluctance* ; and this reluctance is not peculiar to you. *Intellectual indolence* is a characteristic of the human mind everywhere ; and therefore in speaking of “the spirit in which religious enquiries ought to be pro-

secuted," I begin, as I would do, were I addressing young men in any land, by urging you **TO ENQUIRE**. From the task of *thinking*, the human mind generally shrinks. Patient enquiry is felt to be laborious and fatiguing ; and men, naturally disinclined to engage perseveringly in *bodily labour*, unless forced to do so by pressing circumstances, are much more disinclined to undergo the fatigue of *mental* exertion, unless constrained by very powerful motives. To engage with success in any difficult and tedious worldly enterprise requires patience, earnestness, and resolution ; to search for truth, in opposition to spiritual slothfulness and the entanglements of prejudices, requires a still more vigorous determination. Let not this however deter you from the duty to which I call you. Think of the propriety of *using* those noble powers which constitute the glory of your rational nature ; and be assured that the task, which at first may appear difficult and irksome, will gradually become easier and more delightful.

Another obstacle that in your case, as in the case of all young men, stands in the way of religious enquiry, is,—*the great ascendancy which is usurped over the spirit by what is near and visible and worldly*. To the young especially, these things seem to hold out more captivating attractions than the lessons of abstract and moral truth. They make a far deeper impression upon ardent youthful spirits, than enquiries that appear to be *but remotely* con-

nected with happiness. To the young the world appears decked in much glory ; and they are apt to imagine that it may *satisfy* the human spirit. Towards it their aspirations go forth in lively interest and bright anticipations ; their associations, their feelings, their hopes, and their joys are bounded by its narrow limits ; and they attach a factitious importance to the present and the sensible, which is apt to absorb all their thoughts. Business, gaiety, cares, ambition, and pleasures are apt to occupy the whole heart and to leave no room for religious reflection. In this way their days are often spent as if God and eternity were entirely excluded from their thoughts. In such circumstances the precept I am now enforcing is apt to be neglected. I would exhort you to strive against the temptations that beset the years of youth, and to consecrate a portion at least of your time and attention to what is of far more permanent value than all that an enticing and delusive world has to offer for the satisfaction of man's spiritual nature.

The melancholy fact that *pure religion is distasteful to the human heart*—forms a third grand obstacle to religious enquiry. Pure religion is a plant of a heavenly kind ; and earth, in its present condition, is ill adapted to cherish its growth. So much is there on every side to oppose it, that a continual *struggle* is necessary to preserve it in being. The human heart, as all history and all experience fully demonstrate, is more prone to evil than to

good. Far more effectual in producing evil, is evil example, than good example in producing good. The downward path of sin is easy to man, the path of virtue and piety is felt to be a difficult ascent. All men are prone to follow their *own will* in opposition to the *will of God*. Perversity, idolatry of self, and forgetfulness of God are thus inscribed, in most legible characters, on the ways of men; and whatever speculations we may indulge in, regarding this strange phenomenon—its cause, its commencement, God's permission of it, &c.—the *truth of the fact* is most patent. It happens accordingly that there is a secret disinclination in men's minds to think earnestly of such subjects as God, holiness, perfect purity in thought, word and deed, heaven, and a future judgment. Although no sane man would *avow* hostility to a holy God, yet there is a universal deep-rooted unexpressed enmity towards Him, manifesting its existence by the fact that the heart does not naturally *delight* in the contemplation and practice of holiness? Do not many of you *feel* that religion, although acknowledged by yourselves to be good, would be to you a kind of *bondage*? Do not many of you suppose that, were you to be guided by religion, your happiness would be abridged, and that a *damping influence* would be thrown upon your joyous spirits? Do you not feel⁴ that to realize God's presence in all you think, and say, and do, would be to place yourselves under an *unpleasant surveillance*? To answer these

questions conscientiously will be to answer in the affirmative; and here comes out into view man's secret aversion to God, and his secret dislike to entertain seriously the subject of religious enquiry. Hence young men are but too apt to postpone the consideration of a question which perhaps they intend to think of seriously at some future period of their lives. Beware of procrastination; and be persuaded even now to begin the examination of the state of your souls; and in order to induce you to do so, let me remind you that

You will soon die. Remember this most certain of all truths. The constant recollection of it will exercise a soberizing influence on your whole conduct; will be a check to many kinds of folly; and will prove a strong stimulus in leading you to think of the momentous questions of religion. Remember that at death your spirits will have nothing to rest on at all, if they have not laid hold of the consolations which a well grounded religious hope inspires. What will it profit any of you although he should gain the whole world, if, when he is summoned to bid an eternal farewell to all friends and all the things that may on earth have ministered to his happiness, he is not able to look forward on a dread eternity with the conscious assurance that he has previously, with deep earnestness, sought to *know* God, and *to do* His Holy will, during his period of probation in the world? At such a trying hour, what consolation can wealth, or learning, or friends

afford ? All that the world contains, melts into utter insignificance ; the glory in which a dazzled vision may have encircled it, is entirely swept away ; and the soul finds itself all alone, all helpless, all hopeless, with nothing in prospect, but the countenance of that holy God whom it has not loved, has not adored, has not honored, has not striven to serve. Think of this melancholy picture now, my dear friends ; and be prevailed on to listen to the entreaties of those who counsel you to consider the things that pertain to your own peace. Think also of

The uncomfortableness of unsettled opinions. If there be any subject on which a human being ought to have definite notions, surely there is the loudest call to every one to clear his mind of perplexing doubts on religion. The only effectual way of removing such doubts is to engage in serious enquiry. You may, to a certain extent, succeed in banishing thoughts of religion altogether from your breasts ; but in striving to do so, you will be doing violence to the promptings that rise up from the depths of your spiritual nature ; and do what you will, you cannot be at *peace* until you have arrived at a *fixed* belief. I can conceive men existing in such a degraded condition, that their lives, like the lives of *brutes*, might be spent in *dead* indifference to spiritual concerns ; but in the case of those who do not repudiate the designation "*Educated young men*"—I can scarcely suppose that this *ignoble and unenviable* compla-

cency can be enjoyed, without the use of opiates that will far more than cancel the honor of being "*Educated*." Troubling thoughts will occasionally intrude to disquiet your souls, notwithstanding all unnatural efforts to exclude them ; and assuredly it will be the highest wisdom to listen to these thoughts, to cherish them, and to follow whither they beckon you. They are messengers of love, they are your truest friends, they wrestle for your welfare, they warn you of danger, they beseech you in tenderest compassion and mercy, they cry to you, "Come, and we will shew you the fountain of man's highest good." Spurn not away with a frown such guardian angels ; follow their kind admonitions ; and, guided by the light which they will shed on your path, (for they will not lead you in *darkness*) go forward. They will conduct you to a quiet and peaceful refuge. You will there find rest to your troubled consciences ; and you will enjoy an unspeakable satisfaction in reaching a shore on which you can plant your foot and stand in *conscious* security. You will find it delightful to have a *firm* faith ; and from it you will derive such happiness and courage and strength, as will enable you to act according to your firm convictions. Without *personal* enquiry, you can have no *stability* ; you will ever be liable to be driven about by every diversity of doctrine. What is a man without a *definite* aim ? He is like a wave of the sea, tossed hither and thither : unstable as water, he cannot succeed. What

is a man, in a religious point of view, without a settled faith? He is at the mercy of every deceitful impulse; let not that man expect to pilot his course successfully and laudably through the difficulties and snares and temptations of life's voyage. His vessel is without *a helm*; he knows not distinctly whither *he is bound*; he is not prepared to contend with the tossing *billows*; he comes *no nearer* a safe resting-place; he is the *sport* of the adverse elements; he is an object of *pity* to those who have set up signals for his guidance, but which he will not look at; and after a brief period of feeble, aimless indecision, he disappears amid the darkness that enshrouds him. Endeavour, my friends, to avoid exhibiting such a pitiable spectacle. Rouse yourselves from slumbering lethargy. Study the chart of life, and the course that leads to a peaceful haven. Know distinctly at what you are to aim. Understand well what rules are to guide you. Search diligently after all that available knowledge which will place your aims, your hopes, and your rules distinctly before your minds. Then you will be able to grasp the helm with firmness and confidence.

I have dwelt long on this first precept; because I fear that you, like men generally, are most reluctant to enquire. It is difficult to rouse men from a self-satisfied, listless apathy, to earnest, personal, patient, and vigorous, religious thoughtfulness.

2. My second advice is,—*Be earnest.*

There is something in earnestness which commands our admiration, even when that earnestness, proceeding from good (or *imagined* to be good) and conscientious motives, may be conjoined with some *error of judgment*. Sincerity is a noble characteristic; and earnestness of spirit, as the index of sincerity, claims the respect of every beholder. Engaging in any enterprise without earnestness, is self-condemnatory; for the man who manifests this conduct, virtually declares that he is doing what his own spirit does not cordially approve of;—and this is either folly, or hypocrisy, or servility, or wilful wickedness. The exhibition of frivolity in any pursuit is unmanly, and justly engenders contempt: frivolity in religious enquiries, which ought ever to be encircled with associations of awe and reverence, is egregiously out of place. What is laudable in human effort, demands a cordial and resolute zeal; the search after truth is pre-eminently praiseworthy; and therefore most reasonably claims an ardent devotedness of purpose. Every thing truly great has been accomplished by earnest spirits; the establishing of religious belief on a solid basis is acknowledged by all of you to be a noble aim; and therefore I cannot urge you too strongly to be most earnest in the pursuit of a clear definite religious faith. Let me remind you that you are MEN; and that nothing is more reasonable than that you should earnestly endeavour to comprehend your own moral nature, your relation to God, the chief end of your exist-

ence, and your eternal destinies. To manifest a careless indifference about such topics is to be insensible to the noblest part of your being, and voluntarily to class yourselves with the lower animals. Let not so shameful and unworthy a stigma characterize you. Think again of what I said regarding the *importance* of religion; and let the thought rouse you into earnestness of enquiry. Earnestness ought to be proportionate to the *importance* of a pursuit; and the pursuit to which I would stir you up is surely by far the most important, as well as the noblest, of all that can engage human thought. What else, in the whole range of human enquiry, can bear comparison with it? What can the study of History, or of Philosophy, or of Literature, or of Mathematics, do for you in the matter of your relation to your *Divine Judge*. Human learning is good: but what is all secular knowledge when severed from that wisdom that teaches man how to *please God*, to make his life *good* and *holy*, and to prepare him for a *happy death*? Do consider this; and present not the spectacle of being earnest and diligent in gathering *comparatively* worthless *pebbles*, while the field of *pearls* is passed by in heedless indifference, or is traversed in a state of mind indicative only of a misappreciation of the precious treasure which there invites your regards. Remember too that *success* is proportionate to the earnestness of human effort. What success can be expected by a man who will not be earnest in his exertions?

Ten years hence, he will be as far distant from the goal as to-day. Wavering, doubting, and unsettled *now*, he will be found the same wavering, doubting, unsettled, feeble man throughout a *lifetime*, unless he be earnest in trying to disentangle himself from perplexities. I would have every one either at once to confess that he does not search after truth at all ;—or that he should bear, deeply inscribed on his countenance, the marks of a profound living earnestness. In the former case, I should praise the *ingenuousness at least*, with which he unblushingly renounces all pretensions to be considered a man, and in pity, I should try to rouse him from his spiritual death ; in the latter case, I should congratulate the eager aspirant, and with joy should encourage him to proceed in his laudable course, confidently cheering him with the assurance of certain success. The unimpressible *indifference* that sometimes lurks under the assumed garb of an enquirer after religious truth is intolerable ;—it merits the opprobrious name of *contemptible* hypocrisy ; is ruinous self-delusion ; betrays the total absence of any cordial *desire* to know ; and of course cannot expect success in its falsely professed aim. Look at the earnestness of men in their worldly pursuits. Witness the thirst for wealth, for fame, for power, and for sensual gratification which appears on every side of you, and of which history tells. Look at the earnest strivings, and strugglings, and rivalries for the attainment of *little* ends ; and, from

the view, draw a lesson to guide you in a nobler path. Once more—remember that earnestness ought to be proportionate to the *difficulties* to be surmounted. There is no royal road to knowledge of any kind that is worth possessing; and in your case the impediments that obstruct the path of religious enquiry are peculiarly great. Fetters and shackles of every kind tend to *bind* you in your present condition. Early associations, peculiar prejudices, and a kind of spiritual tyranny* exercised over you are *mountains* that traverse the country to whose survey I call you. Mountains you have to climb; summon up your courage for the task; quicken your energy; keep the glorious temple of Truth full in your view; and with all ardour strive to reach its unclouded height. The mountain top will never be reached by him who *loiters* perpetually around its base. Look at the two following pictures, and let the sight teach you the ardent emotions with which I would have you, in some degree, to be inspired. Look at that *race*. See how each competitor strains every nerve, and how each face betokens the earnestness that animates the soul within. Look again

* I believe I am not in error in supposing that *doubting* and the exercise of *private judgment*, on the part of a Hindu, are, in the eyes of the priesthood of this land, most grievous sins. They are anathematized in fearful denunciations. There are more points of resemblance than one between the Roman Catholic and Brahminical hierarchies. Perhaps the subject of this lecture—"Enquiry"—is regarded by Brahminism and Popery as very *heretical*. Do the Brahmins excommunicate a Hindu if he *presume* to *enquire*?

at that *battle*. It is to be a decisive one. Great things depend on the issue of the contest. On the one side there is a restless insatiable ambition, which, if it gain the day, will be able to wield the sceptre of uncontrolled sovereignty over a conquered continent. On the other there is the undaunted championship of sacred liberty, which, if it wrest the sword from a tyrant's hand will be loudly hailed and blessed as the saviour and deliverer of many kingdoms. Look at the heroic deeds of boldness and energy and earnestness and determination which are displayed in every quarter of the mighty hosts. Be you also roused into earnestness of soul. Recollect how much may depend on the issues of your religious enquiries. You must have *heard* of a heaven and of a hell—of everlasting happiness, and of endless misery, regret, and remorse. **PERHAPS** such things await all of us. Your consciences frequently whisper of such alternatives. No mortal **CAN DISPROVE** the truth of such whisperings. I repeat—*no mortal can disprove their truth*. What then may be your future destinies? It *may be* that heaven can be gained; it *may be* that hell will be your fate. Surely this consideration ought to awaken you, as with the sound of mighty thunders, into a most profound spiritual **EARNESTNESS**.

3. In the third place, *I exhort you to pray*.

If you do enquire, and if you conduct your enquiries with becoming seriousness and earnestness, you will moreover associate *prayer* with them.

Remembering that you are *educated* men, I will not insult your common sense by insinuating that I deem it needful to tell you that I do not exhort you to pray to Kali, Ganesh, Durga, and other fictitious beings that are much celebrated in the mythological poetry of this land.* Nor will you imagine for a moment that I wish you to pray to Minerva, Apollo, Jupiter, and other names that hold a prominent place in the fictions of Ancient Greece and Rome. You know that I exhort you to pray to GOD. I do not place the habit of prayer before you, so much in the form of a *precept* as in the form of a necessary *consequence* of earnestness. Prayer is but the expression of *sincere desire*, combined with the feeling of *man's frailty* and with the feeling of *dependence* upon his Creator, Preserver, and future Judge. It is the soul's eager longing after some good not yet attained, and its earnest humble cry to Him who alone has all power.

Prayer is the soul's sincere desire
Uttered or unexpressed ;
The motion of a hidden fire
That trembles in the breast.

* At the commencement of my address, I promised that I should not encounter any of the *peculiar* prejudices of my hearers. Let not this mode of speaking of the Hindu Debtas be regarded as a violation of my promise. I have no intention to give offence ; and I imagine that the *educated* Hindus of the present day speak of Kali, Durga, &c. just as I have done. If however it be *possible* that any individuals of the class whom I address, feel aggrieved by hearing the sacred names of the Hindu religion so characterized, I apologize for my mistake—a mistake arising probably from attributing too much meaning to the word “*educated*.”

Prayer is the burthen of a sigh,
 The falling of a tear ;
 The upward glancing of an eye,
 When none but God is near.

In the human heart there is implanted a very general, and I may say *constitutional* tendency, to *look up* for aid to the Ruler of the universe ; and it is strange that “ education ” should tend to obliterate this natural characteristic. *Pride* and the attitude of *self-sufficiency* are frequently the results of a little unsanctified philosophy ; and there may perhaps be some among you who affect to ridicule prayer. If I am right in this supposition, let such scoffers pause and reflect for a moment ; they will soon perceive that they are thereby ridiculing earnest desire, and the recognition of that dependence upon God, which every man ought to feel. If you do not *desire*, then do not *pray* : if you audaciously renounce *all allegiance to*, and *all dependence upon*, a Being higher than man, then do not *pray*. Prayer in such a case would be meaningless, and a mockery of God. I shall take it for granted however that you *do* desire religious knowledge, and that you *do not* disavow your dependence upon the Supreme Being ; and therefore I am sure that you will pray—you cannot but pray. What can be more natural than a serious anxious enquirer after truth, bending in humble, earnest supplication to the Father of Lights for wisdom and guidance. I am quite sure that the man who does not pray, is not under the influence of a cordial desire to know the

way of truth—does not feel an humble child-like dependence upon his Maker—and lives in the world without any pious remembering of God. There is no use of starting any metaphysical difficulties about prayer: these will rarely trouble the mind of the man, who has the longing desire to which I have referred. All metaphysical difficulties that may *seem* to be connected with this subject, are obviated by the indisputable fact, that one of the simple fundamental laws of our nature is—that no prohibition COULD PREVENT the humble earnest spirit from looking up to its Almighty Father and entreating that enlightenment which it anxiously desires. Such a prohibition would be an attempt to sever the link of love that connects man with God; and would be felt by every godly man to be a *painful* exclusion from the presence of Him whom he adores.

I think you now understand what I mean by prayer. You perceive that *it is not* the repeating of certain words which you may have committed to memory from some sacred book, or which may have been whispered into your ear by a religious teacher, the *meaning* of which you may not comprehend, and an explanation of which may never have been communicated to you; but that *it is* the desire of the soul, expressed in your own words, and for blessings the want of which you personally feel. How *reasonable* then it is to request you to pray! and how becoming it is for man to kneel in secrecy before an omniscient God and to pour out his long-

ings ! However perverted this solemn act may often be, and into whatever unmeaning, heartless formalism it may have degenerated, in numberless cases, in connection with every form of religion,—it is still regarded by all, except the thoughtless, and reckless, and ungodly and proud, as a distinguishing characteristic of every man who is *devout* or is striving to be *pious*. Cultivate then the habit of prayer. It is acceptable to the Father of your spirits. It is a beautiful mark of a good man. It will exercise a solemnizing influence on your hearts. It will tend to make you thoughtful. It will strengthen you in resisting temptations to evil. Your hearts will be in the fittest state for appreciating sacred truth when they have held communion with God. A more pleasing sight I cannot imagine than your retiring to privacy, and beseeching the God of tenderness and love to shew you *His will*; and to those who do so, and who combine with their supplications the diligent use of all the *means* that are placed within their *own* reach, for ascertaining what is right and good, I can promise much benefit from the habit I am inculcating. Can you conscientiously say that you have prayed much to God to enlighten your minds with heavenly truth ? If not, I cannot denominate you enquirers after truth—you have not yet been excited to seriousness in this matter—and you are still satisfied with your spiritual blindness. Do pray—pray daily. The habit will tend to make you more sober, more serious, more contemplative, and

therefore more fit to learn the lessons of divine wisdom. Do pray ; and never will you have to regret your complying with what is so evidently a dictate of reason and so appropriate to man's present condition in the world.*

4. My next advice is—*Put away from your character all that you know to be evil.*

Religious knowledge and religious opinions are valuable, only in as far as they exert a beneficial influence on the *conduct* of men. A system of beliefs, which does not transfuse a *comforting* and *regenerating* power through the soul, is a dead useless possession—unworthy of the expenditure of a moment on its acquisition—serving only to delude the possessor, or to aid the practice of hypocrisy. I am very desirous that you bear this most distinctly in mind :—forgetting it, men have been drawn into a thousand delusions :—forgetting it, they have pronounced thousands of evils to be compatible with the profession of religion. Men in every age and land have been exceedingly liable to be very greatly deceived in regard to this matter. How frequently

* There are some Christians who seem to say that they could not advise a Hindu to pray to God, unless he should do so *in the name of Jesus Christ*. What may be meant by a Hindu, who as yet does not *believe* the truth of Christianity praying in the name of its founder, I do not comprehend. For a *Christian* to pray, not in Christ's name, is virtually to disavow belief in the need of an atoning *Mediator* ; but to say to an unbelieving but sincerely enquiring Hindu, that he either *must not pray at all*, or must pray in *Christ's name* is to me inexplicable. See 1 Kings viii. 22—53 ; Psalm li. &c. Matt. vi. 9—13 ; John xvi. 24 ; Acts x. 4.

have they attached a far higher importance to their *beliefs*, than to the *fruits* of these beliefs, as exemplified in the whole practical life ! How often has orthodoxy of *creed* been used by men as a cloak to be spread over their unholy lives to conceal moral deformity from their own vision ! The just demands of righteousness have frequently been paid with the profession of what was looked upon as correct *opinion*. In every country, and under every name, we find the evidence of man's proneness to degrade religion to nothing better than the holding of a certain number of *dogmata*, and the performing of a certain number of *ceremonial rites*, instead of considering it a living, constraining, regulating principle, pervading the whole of a man's external and internal being—his conduct, his desires, his hopes, his feelings, his aims, his whole self. Frequently has human life been *dissevered* in theory into two *distinct* parts, and these not seldom presenting a striking contrast to each other—the religious part, and the non-religious ; whereas the undivided life ought to be *leavened throughout** with the spirit of religion. Nothing has so prominently characterized men as an effort to combine the service of *God*, and the

* I think there is no likelihood of my being misunderstood here by "educated" men. They will not suppose, for an instant, that I would connect with the sacred name of religion such unimportant matters as the particular kind of *shoes* which a man wears, the particular kind of *food* he eats, the particular kind of *vessel* out of which he drinks, &c. &c. &c. Connecting such things with religion is excessive *puerility*.

service of *mammon*—to form an unnatural alliance between the worship of the *Creator* and the worship of *self*—to be religious in the *closet* or the *temple*, and unrighteous in the *market-place*—to arm the one hand with a set of *beliefs*, and by means of these to lay hold of heaven ; and with the other, furnished with the rules of a *selfish, crooked, worldly* wisdom, to grasp the earth, with all its lawful or unhallowed pleasures. All this is a dethroning of religion from the high and paramount and practical position which it ought ever to occupy. Religion ought not to be something *annexed* to, but something *inspired* INTO the heart and character.

Common sense cannot but assent to this description of true religion ; and you will at once see the absurdity and inconsistency of seeking after religious truth, while you are consciously allowing what you know to be evil to adhere to your conduct. It is a fundamental axiom, requiring no demonstration, that true religion, *whatever* be its name, must wage a vigorous and constant warfare against all evil : and previously to any *further* enquiry on your part, it is your bounden duty to strive to eradicate from yourselves whatever you *already* know to be contrary to those principles to which enquiry, if rightly conducted, must necessarily conduct you. The connection between these remarks and what I shall now state, as well as my object in making them, you will readily perceive. I cannot but look with detestation upon the perversity that would induce a man to

come to me professing a desire to know about religion, who a few hours before, may perhaps have been guilty of what his own conscience denounces. Such crookedness merits the severest censure. For what purpose does such a man apply for more instruction? Is it that he may hear of some truth that will *justify* what he *antecedently condemns*? Does he imagine that he will hear of some recipe by which a *continuance* in sin may be deprived of the sting of remorse? Does he suppose that additional religious instruction is to obliterate the law of right and wrong that is inscribed on his own heart by the finger of God? Surely no sane person can entertain such notions. Why then does he seek more *advanced* lessons, while he is neglecting to apply the more elementary ones which nature has taught him and has taught every man? No answer can be given which will exculpate him from the charge of strange inconsistency. I dislike such conduct exceedingly: what man of common sense will approve of it? It ought to shrink abashed from the sight of honest men and hide itself in darkness. True religion, as the shallowest understanding must perceive, is intended to purify, to elevate, to sanctify the heart; let the sincere enquirer then resolve to oppose with all his might, what he already knows to be *impure, grovelling and unholy*, ere he seek for that higher knowledge, which is to enable him to carry on the process of sanctifying to greater perfection.

You have at this moment certain notions of an

honest, upright, sober, decent, virtuous, and pious life. Certain things you know to be essentially wrong. You are convinced that falsehood, deceit, calumny, drunkenness, debauchery, malice, envy, injustice, adultery, and licentiousness, are condemned by God's law; and that such things degrade a man. You feel your obligation to make no friendship with such practices and such feelings. Comply with this felt obligation; and then you will be *consistent* in seeking to know the way of life more perfectly. Although you have not tasted of the deep joys, nor imbibed the spirit, of a holy spiritual religion, yet many of the social and personal duties of man you cannot but know. Are you *doing* these constantly and conscientiously? If not: then for you to call yourselves enquirers after religious truth, is to be guilty of a pitiable absurdity.

Immorality in the life, and friendly intercourse with those whom you know to be wicked companions, exercise a pernicious and a *blinding* influence on the moral sense. They incapacitate a man for *perceiving* the loveliness of what is pure and holy, and render him a very unfit *judge* of what is true religion. They blunt the finer sensibilities of the soul, and may seal it up for ever in spiritual blindness. They cause the mind to feel reflection on sacred subjects to be distasteful. They keep down the soul amid the mire and pollution and mists of earth, and prevent it from ascending to the heights around which shines the glory of pure heavenly visions. I entreat

you therefore to be as *good* as you possibly can. This advice may surely be followed with safety. The more faithfully you follow it, the more happy will you be, and the more successful will be your endeavours in your religious enquiries.

5. My next advice is—*Resolve to ACT according to what you may find to be good and true.*

This precept is closely allied to the preceding one ; but what I have chiefly in view in announcing it in this form is to impress upon your minds the necessity of *manly fearless resolution*. Let me once more remind you that the object of religious knowledge is to mould the *character* and regulate the *life*. *Knowledge* is to be carried out into *practice* ; otherwise it is vain. *Enquiry* therefore ought to be accompanied with the *resolution to act according to the results of that enquiry* ; otherwise the labour is senselessly expended. You ought then to bind yourselves as with an oath to *obey* truth, whether the task of doing so may happen to be agreeable or the reverse. Not to *enquire* is to prefer darkness to light—and this is shameful ; not to *obey* truth when perceived is to *fight against yourselves*, and to rebel against God—and this is a voluntary service of sin and the extreme of depravity. Not to enquire is basely to renounce the high distinctions and privileges of men ; not to follow conviction is to insult God, as it were, to his face. I have entreated you to enquire ; I now exhort you to enter into a sacred covenant with your own souls to proceed at all

hazards, in the way that conviction points out. It is only in this manner that enquiry can prove beneficial.

Compliance with this precept will require a considerable amount of *moral courage*; but remember that moral courage is a noble virtue—perhaps the foundation of all others in this our probationary state. To act worthily in any country requires it. Men everywhere are placed in circumstances hostile, in many respects, to the interests of virtue and holiness; and according to the degree in which they resolutely encounter and surmount the opposing forces do they merit approbation. Frequently have men's spirits to engage in a hard struggle ere they can vent their inner feelings before the sight of their fellow-countrymen. Intrepidity of character is most valuable in all things, and is absolutely necessary when the claims of truth and reason are to be vindicated. When I exhort you therefore to be morally brave and resolute, I am announcing a rule which I would recommend to any assembly of young men. In different countries, the obstacles to manly action are of different kinds; the *peculiar* difficulties of your situation in this land, you will experience for yourselves, if you are sincere, earnest men. I know that if you act conscientiously, you will have a struggle to maintain: enter it with hearts sworn to resist with all your might evil and error wherever they meet you. If you find evil in yourselves determine to overcome it. If you find errors in your beliefs

boldly renounce them, and openly declare your renunciation. If you discover evil or error supported by your own prejudice, strive to decide in favour of what is good and true, and sacrifice prejudice. It may be painful to give the lie to your own dear prejudices ; but still manliness requires you to do so. Corrupt public opinion may intimidate you ; let the consciousness of integrity encourage you to brave its frowns. It may be humiliating to pride to renounce former opinions ; let not petty pride venture to resist the loud and imperative claims of truth. Candidly to acknowledge former error is honourable, and will rather increase than diminish the respect of all sensible men towards you : it is the mark of a very *little* mind to cleave pertinaciously to what inward conviction proclaims to be false. It may be unpleasant, and it requires a firm determination, to abandon the long-cherished dogmata of your country ; but you must admit that it is a very false kind of patriotism that would strive to rivet the chains of error around one's native land. Some seem to feel it to be degrading to adopt improvements at the suggestion of *foreigners*. This is a most silly and mistaken kind of patriotism. A far more praiseworthy and serviceable love of country is that which will acknowledge superiority wherever found, will gladly listen to salutary counsel from whatever quarter it may come, will follow good example by whomsoever it may be exhibited, will strive to root out national error, though it may be

embalmed by the veneration of ages, and will manifest a zealous activity in disseminating what it feels to be truth from whomsoever it may have been learnt. There is something excessively perverse and contemptible in those who would lend their aid in propping up a system which inwardly they know to be entirely erroneous. The silly pride or wretched unmanliness of their conduct deserves the scorn of every one who has any pretensions to honourable principles, and may well cause an upright man to blush at the thought that they belong to his own species. What is the value of all the correct knowledge that ever has been found on earth, if the possessors of it are cowardly and servile, afraid to *say* what they *think*, and devoid of energy to *act* boldly in the sight of all men according to the dictates of evident duty? Knowledge conjoined with such a timid spirit is no better than a sword and a buckler and a helmet on the *carcase* of the slain warrior. Away with such a spirit, if any of you are now chargeable with it ; and summon up that vigour of mind which will enable you to make your outward conduct, in the sight of God and man, the correct index of your inner thoughts. Learn to detest crookedness of every kind. Be straight-forward. Abhor a degrading servility, whose fetters are superstition, prejudice, error, cowardice, and indolence. Openly *avow* what you may feel to be right, and *oppose* what you may feel to be wrong—do so privately and publicly—do so prudently but firmly—and then you will have the sympathies of

all enlightened and honourable men, who will award to you the tribute of their hearty approbation. Remember that the claims of truth are the claims of God, and that the claims of God are paramount to all others. Remember that if, by any motive—be it your own love of evil, your indolence, your love of the world, your love of country, your dread of the frowns of human superiors, or your affection for earthly relatives—you are constrained to resist conscience and reason, to thwart the interests of truth and godliness, to belie your own convictions, you are guilty of a most daring rebellion against God in your attempt to put the authority of the *creature* above that of the *Creator*. Think seriously of this ; and determine from the present moment to discontinue such audacious conduct, if you are conscious of being guilty of it in any degree. I call it *audacious* conduct ; for cowardice in presence of *men*, is audacity towards the Sovereign of the universe.

One word more respecting *Patriotism*. Love your country and your countrymen. Strive to benefit them. If you see corruption in any form around you, lift your testimony against it. If you see ignorance, do what you can to remove it. If you see degeneracy, strive to reform it. If in the course of your enquiries into truth you should become convinced that there is something about your country's religious faith, its religious ceremonies, its religious festivals, its worship, and its priesthood, which cannot but make it an object of *ridicule* or *pity* in this

the nineteenth century to all enlightened nations of the west, let your patriotism be so ardent as to stimulate you to energy in your endeavours to wipe away the disgrace. It has struck me that there are some things about the people of India, civilized and literary and intellectual though they be, which might cause you to blush with shame. There is something about their gods and goddesses, their worship, their Theology, and their Philosophy, from which European nations freed themselves many centuries ago. Have the same thoughts occurred to many of yourselves? If so, will your patriotism not rouse you to deliver your countrymen from what places them a great many centuries behind Europe in the march of enlightenment? Will not very shame loosen your tongues to cry out with indignation or remonstrance against those who, knowing their country's shame, still lend their influence in perpetuating it? Is it possible that, with European Literature and the history of European progress in your hands, and with the incontrovertible proofs of European intelligence before your eyes, and with the consciousness of your country's delusions* in your minds, your

* I speak *hypothetically*. If you discover error, if you find corruption, if your countrymen be labouring under delusions, &c. &c., then my advice ought to be followed. If any of my "educated" native friends are quite convinced, after full consideration, that there is *no* error, *no* corruption, *nothing* wrong about India, they of course will suppose that *no* reformation is required, and they will recline *at ease* looking with great complacency on the *faultlessness* of their dear native land.

tongues will still be silent, and that you will tamely submit to the unrighteous tyranny which holds it down—a spectacle for the finger of scorn to be pointed at, and for the eye of benevolence to weep over? Tell me sincerely whether you are *satisfied* with the religious system of your country? and whether you wish it *continued* from generation to generation as it is? If not, where are the Luthers among you? *Where* are they, and *what* are they *doing*? Where is the work of *reformation* on which patriotic “educated” Hindus are spending their energies? Do you not see that there is a glorious field for the display of courageous cordial patriotism open for the educated youth of this country? Are you not already convinced that in religious matters your country loudly calls for a vast reformation? Is it not most natural that she should address her calls to you her sons? Are you indifferent to her complaints and entreaties? What are *you* doing to bring about a reformation? Where are your tongues? Where are your pens? Where is your zeal? Where is your combination together for mutual encouragement? Where is the display of your inflexible love of truth? Oh, for many Luthers who, with enlightenment and education, should combine energy of will, ardour of spirit, boldness of heart, and a ready willingness to suffer obloquy and even persecution in contending for the noble cause of truth, for the amelioration of their country, for the cause of spiritual liberty, for the dissemination of true religious knowledge, and for the cause of the God of Truth!

6. *Consult reason and conscience.*

Probably you will now be inclined to ask me whether or not I can recommend to you any *guide* in the path of enquiry. There are two whose authority you will not refuse to acknowledge ; and although I am very far from regarding them as *in themselves sufficient*, or *quite explicit* in the responses they afford, yet on account of the deference which you will readily admit to be due to them, I willingly direct your attention to them in the mean time. They are witnesses that are liable to be *bribed* ; and their fitness for rightly discharging their duties has been considerably *impaired* by their having kept company with *sin* for a very long period. Often do they *slumber* when they ought to be most vigilant ; their remonstrances to those whom they see going astray are often uttered but *feebly* ; and their voices are not unfrequently *drowned* by the clamours of treacherous counsellors. Question them closely however ; quicken them into activity ; give heedful attention to their intimations ; and be on your guard against seducers that may beset your way. They will lead you onwards to a point whence perhaps you will spy an abler and more infallible guide, fit and willing to conduct both you and them to your destination. Their names are REASON and CONSCIENCE. Let me now speak less metaphorically. In the mental constitution of the human race, there are implanted certain appetencies whose office is to lead to *action* ; and there are certain other princi-

ples which are felt to be invested with authority to *restrain* and *regulate*. It is with the latter that we have now to do. They have been inserted into the mechanism of our nature by Him who framed it, to rule with *supreme authority* over all the other parts ; and whenever these other parts become insubordinate, *disorder*, and *evil*, and *folly*, and *sin* are the consequences. Their *right* to govern and instruct none will dispute, although the history of man is blemished in every page by the records of continual rebellion among those principles which ought ever to have occupied the place of obedient *subjects*. They are vice-gerents of God ; and contravening *their* authority is opposing *His* right to command. Their testimony, if not corrupted and falsified, is God's *revelation** to man for his guidance. To know the testimony that they *would* give, were they allowed to speak with perfect fidelity, is not a matter of easy attainment. Perhaps some young men may deem it a task of no difficulty to ascertain all that reason and conscience *could* communicate ; but perhaps such individuals have not yet thought very profoundly on the subject. The voices of these monitors are heard in the midst of so much corruption—so many *passions* venture to assert an illegitimate right to speak—and men are so apt to be *uncareful* in distinguishing one voice from another—that amid the anarchy and multitude of sounds,

* I here use the word "revelation" to denote the communication of God's will—not in a *written* form.

the mind is apt to be confounded ; and the *lawful guides* have appeared to be chargeable with *contradictions*—sanctioning in one country and at one time what, in other circumstances, they have condemned. I am sorry therefore that the only kind of guidance which, in the present state of your minds, you will cordially acquiesce in, is attended with many inconveniences and perplexities ; nevertheless I shall be delighted to know that you make the *utmost* use of it, until you experience for yourselves its imperfections, and the doubts and enigmas which it cannot satisfactorily solve. Be very diligent in your interrogations, and very careful and cautious in listening to the responses with which these internal instructors furnish you.

I shall now give a few very simple illustrations of what I mean by *consulting* REASON. From these you will perceive what is meant by *consulting* CONSCIENCE. The second clause of the precept I therefore need not farther refer to at present ; but on some future occasion I may address you more fully on the whole of this sixth precept.

1^o.—*Is it reasonable to expect consequents from inadequate antecedents ?*

Look at the *secular* affairs of men. Do they act in reference to these as if they expected any thing to be accomplished by *magic* ? Does any one expect a house to be erected without human *labour* ? Does the husbandman expect his fields to be covered with waving grain without *cultivation* and *seed-sow-*

ing? Does the scholar expect to acquire learning without *persevering* and *laborious* attention? Does the physician expect to cure his patient by merely *wishing* his recovery? Does the printer expect that *charms* will set up his types? Does the watchmaker expect that wheels and springs will form themselves into such a mechanism as will measure time, without *skill* on his part, and much practical experience previously gained by patient *industry*? The answers to these questions are easily given: try your ingenuity on the following. Will a man be rendered *morally impure* by any nutritious *food* which he may eat? Will his eating at the same table with another man of superior talents, superior learning, and superior sanctity, but of a different nation, leave on himself indelible *moral* defilement? Will bathing in the Danube, or the Jordan, or the Ganges, wash away the guilt of sin? Will the repeating of any words for an hour remove the guilt of a day's unjust dealing? Will dying on the banks of the Nile open the door of heaven to the departing soul? Will a feast, furnished to the clergy, purchase immortal happiness? Will money given to a priest deliver a soul out of Purgatory? Will presents or feasts bestowed on *living* Brahmins benefit the souls of *dead* parents? Will a draught of water, in which a mortal pedestrian has dipped his dirty (or suppose it *clean*) toe, have any religious efficacy? For replies to these and similar questions I beg that you will interrogate *reason*.

2°. *Is it reasonable to believe without having reasons for that belief?*

Pardon the seeming contradictoriness of this question. The strange *obliquities* which the human mind has often displayed, compel me to descend to strange *catechising*. Is it reasonable to trust an ambassador who lacks credentials? Is it reasonable to believe what are called historic *facts* in the absence of historic *evidence*? Would it be reasonable for you (*if educated*) to believe Christianity without examining the historical and moral proofs which it holds out for the scrutiny of the whole world? Is it reasonable to believe any *other* religious system, the chief supporters of which, in their curious championship, peremptorily refuse to give, to all enlightened men, full accounts of the system itself, full proof of the consistency of all its parts, the history of its origin, the external and internal proofs of its truth, the evidence of its suitableness to all human spirits, of its power to ameliorate the condition of the whole family of man, and of its internal self-propagating vitality? Is it reasonable to suppose that there is a system of moral and religious *truth* which is good for only *one* portion of mankind? Is it possible that two (or more) systems, contradictory of each other in many points, can be *both true*? To these and similar questions let reason answer: and I implore you to exhibit the answers which you think she gives, not merely in inoperative acknowledgments, but in impressions made on your *conduct*.

3°. *Is it reasonable to coerce thought and conscience by pains and penalties ?*

Freedom of thought has often been frowned upon by men interested in maintaining a corrupt religious system. Profession of belief has often been extorted by the dread of punishment. All of you have heard of the Spanish Inquisition, whose object was to inflict torture on those who were guilty of the enormous iniquity of exercising *their own judgment* ! You have heard of the Mahomedan sword that was unsheathed to butcher men who would stubbornly hesitate to yield up their spirits as bond-slaves ! You have heard of persecutions and martyrdoms suffered for men's refusing to abjure their own convictions. Is it reasonable that such weapons should be adopted to *compel* the assent of men's *minds* ? Is it reasonable that the mind of a nation should be held in bondage by a priesthood, who are not seen to be diligent in *instructing* the people, *enlightening* their understandings, and accompanying their dogmata with proper and convincing *evidence* ? Is it reasonable that educated men should be treated as irrational beings, and forced by denunciations and threats of excommunication, to continue their necks under a yoke against which their common sense inwardly revolts ?

4°. *Is it reasonable that the females of a nation should not be educated ?*

Has a woman a soul ? Is she capable of receiving mental culture ? or can she lay no claim to the

possession of intellect? Has she a spirit susceptible of joys and hopes and fears, like *men*? or are her capacities limited by as narrow bounds as those of a dog? Is she capable of exercising a refining, elevating, and pleasing influence on society? Are her moral susceptibilities finer or blunter than those of men? Does she wield a mighty influence in moulding for many years, the character of her children—children from amongst whom the *men* of the nation are to be supplied? And if her maternal influence is very great, ought her mind to be left a prey to ignorance and superstition? Is she responsible to God equally with men; and is she to be left with an understanding unenlightened—so unenlightened that it would be sacrilegious, in the eye of a proud ecclesiastic, to read or expound sacred writings in her hearing? Let these questions be put to *reason*, in the middle of the nineteenth century, by the educated men of Bengal, and let them *act* according to the response.

5°. *Is it reasonable that society should be divided into castes by a principle which renders it impossible for any one, whatever be his talents or character, to be admitted to a higher than that in which he happens to be born?*

Study this question. Weigh the advantages and disadvantages of such a system. Endeavour to ascertain whether nature sanctions it. Men will ever consist of various grades—rich and poor—polished and more rude—learned and more illiterate—indus-

trious and indolent—peaceable and turbulent—clever and more dull;—and naturally these differences will prevent very close intercourse between certain classes. But this reasonable and necessary exclusion of some men from familiar association with some others, ought surely to be the result of the *endowments* which providence distributes to men, and of the *character* which they exhibit.* Is it reasonable to stigmatize a man as chargeable with a heinous sin, because he has accepted a draught of water from a man of another caste? Pardon such questions as this, if they seem ridiculous and insulting to your understandings. They have been suggested to me by practices which have actually prevailed among men who have not been styled insane.

6°.—*Is prayer in a language not understood by the person praying to be deemed reasonable?*

Do not receive the *ipse dixit* of a Pope or a Pandit on this point: but just ask reason.

7°.—*Is it reasonable to represent the Deity by any material image? or to look at such images with the view of aiding devotion?*

In the history of the Jews it is stated that on one

* By all means let every one be most earnestly dissuaded from holding familiar intercourse with *wicked companions*. Many men have certainly been led into evil courses from associating with profligate friends; and nothing is more prudent than carefully to avoid close connection with those whose habits and conversation and example can only serve to corrupt. *Caste* precepts, framed on such a principle as that which I have here referred to, would commend themselves to our common sense.

occasion they made a golden calf ; and some how or other this calf was connected with the idea of God. Was it reasonable to imagine that the Deity was *fittly represented* by a calf ? or could they reasonably suppose that this lifeless golden calf had any *power* to do them good ? or could they imagine that they were *honouring* God by exhibiting Him in the shape of a calf ? or would their looking at this said calf *assist* them in their devotions ? or what could be the *use* of this calf ? I should think that the *human* body is the most dignified of all terrestrial animal forms ; and that a calf's form therefore is less worthy of respect than that of a man. If so, would Queen Victoria be delighted to hear of her Hindu subjects setting up her image in the form of a calf ? If a Hindu were filled with great gratitude and love to Victoria for some very valuable benefit she had conferred on him ; and were she to be told that, in order to be reminded of her beneficence daily, this Hindu had deposited in the corner of his house a wooden calf to which he had affixed her name and at which he often gazed ;—would she admire the acuteness of his *understanding*, and thank him for the *honour* he was paying her ? or if she heard that he had represented her in a clay image—partly human and partly bestial—having, as its most striking feature, an elephant's head and proboscis ;—would she be still more gratified by the compliment ? Reason will furnish you with an answer ; and having received the answer, ask again whether the representation, in

such forms, of the Supreme Ruler of the universe, or of any being thought to be higher than man, is not *blasphemy*, or down-right *absurdity*, or a *mockery* of the being so represented. I ask again—*is it reasonable* to worship *such images*? Or is it reasonable to worship God *through* such images? I am aware of the quibble made use of by those who are denominated *learned* in such matters. These sages seem indignant at the idea of worshipping an image *in itself*; and assert that the image *assists* feeble man to raise his thoughts and adorations to God. Now I ask such persons to explain how looking at the above forms can possibly elevate a man's conceptions of the greatness, the might, the wisdom, the mercy, the holiness, the justice, the sovereignty, the transcendent glory and excellence of the invisible God. I beg that you will solicit an explanation from reason or reasonable men. I confess I cannot comprehend how one's conceptions of God can be aided or elevated by looking with the bodily eye on a living actual calf—much less on a wooden or clay image of one!

But again;—you have read of certain other forms that have been set up before people's eyes in connection with religious worship. Carry your thoughts to ancient Greece. Think of the Venus, the Priapus, the Phallus, and the Kteis!! In other words, think of images the sight of which is the fittest of all sights to inflame human lust—images representing objects and acts which nature teaches all but brutes

most carefully to conceal. In the name of common sense I would ask how such spectacles before the eyes can by any possibility serve to put the mind into a proper state for worshipping God. Does reason commend such things ? Does this land even now, in its *religious* ceremonies, present any thing corresponding to the Grecian Venus, Priapus, Phallus, Kteis, &c. &c. ?* If so, will you not burn with shame on account of your country, and exert yourselves in every possible way to purge it of such a scandalous blemish ? I think I may fairly take it for granted that your feelings cannot be wounded by this manner of speaking. I think I may calculate on your assenting to all I have said on this subject.

8°. *Is it reasonable that certain names, historical or fictitious, associated with which there are certain stories descriptive of crimes, vices and lusts, should be connected, in any way, with the worship and the religious feelings of a community ?*

Lempriere's Classical Dictionary is accessible to most of you I presume. Read half a dozen of para-

* If Hindus are not familiar with the ancient Greek stories and rites connected with these names, they need not much regret their ignorance. They will find similar stories and rites connected with certain other names with which they are probably well acquainted : such as—Krishna, Radha, Shib, Linga, Joni, &c. Decency of course forbids any further reference to such pollutions—for *pollutions* surely every one would regard them, if they were connected with any part of human conduct, except that part over which a filthy imagination has dared to throw the cloak of religion ! ! No quibbles can wash this Ethiopian white.

graphs in that book regarding Jupiter, Venus, Bacchus, Apollo, or any of the gods and goddesses of ancient Greece and Rome. The stories which you find there were probably familiar to the minds of the people of those countries, and would be recalled to their thoughts every time that they heard these names mentioned, and every time that they gazed at the images representing them. Is it reasonable then to suppose that such stories could tend to elevate and purify the minds of the people who were taught to worship such names, (or if Pandits choose, to worship God *through* these names,) having their memories necessarily filled at the time of worship with such stories? Apply these remarks to India; and do listen to the voice of reason. And listening to her, do *act* consistently with her dictates.

I have now *illustrated* my precept by a few very simple cases. I leave you to *carry on* this mode of enquiry for yourselves.

7. *Meditate much in retirement.*

My remarks under this head will be brief. Every one is aware that any thing which powerfully affects the feelings is much thought of in secret. Grievances, bereavements, losses, unexpected joys, important undertakings, dark fears, and the bright visions of hope obtrude themselves upon our thoughts wherever we go; and often do they absorb our attention even during those hours which are usually devoted to sleep. While strong emotions are ever ready to vent themselves in the hearing of those whom we

regard as our friends, they also interest our spirits in the depths of our own solitary musings. Religion, which so deeply concerns the soul, is a subject which may well occupy much of our private meditation. It ought ever to be remembered that it is of momentous personal importance to each individual; and that it is connected with much that is awfully solemn. Frequently therefore ought you to think of it under a profound sense of its sacredness. Accordingly it is a subject that demands no small amount of that serious reflection which will be most advantageously prosecuted in the quietness of solitary retirement.

Silence and Darkness ! Solemn sisters ! Twins
 From Ancient Night, who nurse the tender thought
 To reason, and on reason build resolve,
 (That column of true majesty in man)
 Assist me.

That meditation on any subject of importance, finds a powerful auxiliary and incitement in retirement, has ever been experienced by thinking men : and loud have all sages ever been in praise of solitude.

Where is the wise, or the learned, or the good, that sought
 not solitude for thinking,
 And from Seclusion's vale, brought forth his precious fruit ?
 That which Scipio praised, that which Alfred practised,
 Which fired Demosthenes to eloquence, and fed the mind of
 Milton, ●
 Which quickened zeal, nurtured genius, found out secret
 things of science,
 Helped repentance, shamed folly, and comforted the good
 with peace.

But while I recommend quiet seclusion as being well fitted to aid the soul in pious reflection and religious enquiry, it must not be supposed that I advise you to thwart the natural love of social intercourse which is so deeply implanted in man, and to deprive yourselves of the stimulus and the help which judicious companionship is the means of furnishing. Social intercourse with sober-minded friends is most beneficial, and contributes greatly to the quickening and clearing of one's thoughts. In human sympathy there is a mysterious and a mighty power : and one of the ways in which it manifests that power is in awakening many slumbering mental energies, in readily suggesting many new ideas, and in giving life to a mind that otherwise might remain dormant and sluggish.

Good sense will stagnate. Thoughts shut up want air,
And spoil, like bales unopened to the sun ;
Speech ventilates our intellectual fire.
Speech burnishes our mental magazine,
Brightens for ornament and whets for use.
'Tis converse qualifies for solitude,
As exercise for solitary rest.

Conversation with others on religious subjects is therefore desirable : but great caution is to be exercised in the selection of those with whom you would converse, and of the times at which religion shall form the theme of discourse. With some persons, and in certain circumstances, the religious sensibilities will rather be blunted than improved. Religious discussion or conversation ought to be conducted

with a sincere desire, on the one hand, to express the real feelings of the heart, and on the other, to hear the unfeigned internal experience of our fellow-men. Talking on sacred subjects merely for the purpose of *talking*, and listening to those whose *hearts* are not seriously interested in what they say, are utterly vain and fruitless.

There are pompous talkers, solemn, oracular, and dull :
Track them from society to solitude, and there ye find them
fools.

Men are generally averse to solitary reflection on religion. They often feel it to be a painful exercise from which they gladly escape. Keeping company with a man's own self is often found to be a terrible misery. When the world is shut out, when the presence of God is realized, and when no voice is heard but the voice of conscience from within, the soul is assailed with fear, and would gladly fall into the unconsciousness of sleep, or rush to objects and company which may be fitted to withdraw the attention from *self* and from *God*. I refer to those whose faith is not settled, whose lives are not holy, whose hopes of acquittal before the Judge of men rest on no sure foundation, to whom the gnawings of remorse are familiar, and whose consciences tell them in unambiguous accents that all is not well with them in the sight of God. To them, solitude, so far from having any charms, is often insufferable.

O ! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul !
Who think it solitude to be alone.

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Lost to the noble sallies of the soul !
Who think it solitude to be alone.

Communion sweet ! communion large and high,
Our reason, guardian angel, and our God !

In your religious enquiries then, hold much communion with your own spirits. Let distracting objects be frequently removed from your attention ; and let the things of God, of your souls, and of eternity, with the monitions of your spiritual nature, be brought face to face as it were, into the council chamber of private meditation.

Seek solitude for her precious things ; and not of thine own pride.

For there, separate from a crowd, the still small voice will talk with thee,

Truth's whisper, heard and echoed by responding conscience.

8. *Avoid vain babblings.*

Under the preceding head I slightly referred to conversation with others on religious topics : I refer more fully to the same subject under this distinct precept.

Few things are more profitless than what is called religious *discussion* ; and few things have served more to beget and develope *angry* feelings. An amazing amount of *controversy* has taken place on the subject of religion ; and a very large portion of it has been mingled with the very opposite of an humble, pious, religious state of mind. Many errors and prejudices, gaining nourishment from angry controversy, have thereby struck their roots deeper than before. Men are all *intellectually proud* ; the attitude of antagonism serves to strengthen this pride ; and rather than acknowledge themselves to

have been in error, they struggle violently to defend what they would deem it humiliating to abandon, and even exhaust the powers of subtlety and quibble in maintaining what in their cooler moments they perhaps disbelieve. They allow their *passions* to usurp the mastery over *reason*; and their lack of sound argument they pitifully reinforce with shafts from the vocabulary of calumny, misrepresentation, and abuse. Pride, bitterness of feeling, and the love of superiority are let loose like furies to join in the strife of tongues; and truth, as well as charity, suffers harsh treatment from the ill-judged demeanour of those who profess to be her votaries and champions. Of all this, the history of the past furnishes ample and melancholy illustration.

This country has now become the battle-field of religious controversy: and for many coming years the combat will probably be waged with increasing virulency. I say *virulency*: for however much we must deplore the display of bitter animosity in connection with the vindication of truth's claims, human nature can scarcely avoid this unseemly evil. It is not to be supposed that, when once the seeds of doubt and uncertainty have been sown in a land which for ages has yielded an unresisting obedience to a mighty priesthood, and accorded reverence to a large mass of sacred writings, there will not be brought into play a vast amount of bigotry and bitterness and persecuting uncharitableness. In this case, however, as in many others, the unpleasant

and boisterous agitation will be followed by a calm far more wholesome than that which preceded the storm. It is good that the atmosphere of our planet should occasionally be thrown into a violent commotion by the tempestuous winds, the roaring thunders, and the resistless lightnings. That the seeds of doubt and discussion and scrutiny are now being showered over this land is a fact which the delivery of this address presupposes. Were the faith of your forefathers now standing in all its original integrity, and were the minds of all its adherents resting in the perfect security of an undoubting belief, it would scarcely be thought a fit occasion to speak of the spirit in which "enquiries" ought to be conducted. The fact too that I address "educated" men, seems to imply that education brings with it the elements of doubt—at least *that* education which is tacitly indicated by the circumstance that I address you in *English*. Nor is it to be wondered at, that an influx into this country of the products of the mind of an enlightened nation which for several centuries past has not stagnated for a single year, should bring with it a thousand ideas which, to a nation whose intellect is acknowledged on all hands to have been retrograding or at least not advancing for many ages, are entirely *new*: and that such novelties should awaken enquiry into the truth and value of that body of native literature and science which for many generations has received no additions, no improvements, and no corrections. *Thought* on religious

subjects has then to a certain extent received a new impetus : and your ears must be familiar with arguments for and against certain religious systems. Taking it for granted therefore that you will meet with many disputants, and taking it for granted that much that is fruitless, unedifying, and unreasonable will be uttered in this contest, I warn you to "avoid vain babblings."

That which I here caution you against I may characterize in general terms, as—all that frivolous or bigoted or ignorant or bitter talking on religious topics which proceeds from no desire to know or to do homage to truth, and which can never in any way benefit the hearers of it. I shall illustrate what I mean by a few very common examples which your own experience will probably enable you to understand. I refer to *young* men, as it is likely that your intercourse is chiefly with those of your own age.

It is possible to meet with a conceited young person who, although two hours before, he may have been violating the commonest dictates of conscience, and may even have been in the haunts of lewdness, will yet assume an air of importance, and talk authoritatively on religious doctrines—peremptorily passing a sentence of condemnation on one, loudly applauding another, expressing some doubts regarding a third, and manifesting a strong pugnacious tendency to enter into a fiery discussion on a fourth. He seems *fond of talking* of religion, and is eager to

try his strength in the arena of dispute. All the while he is conscious of leading an irreligious life. He cares not one iota about *personal* religion : and so far as his *own* soul is concerned he is as destitute of one spark of piety as any individual can possibly be. Such a man presuming to speak of religion with lips that may yesterday have been polluted with falsehood, slander, and obscenity ! Such an arbiter of *religious* truth!! Avoid listening to this man. From *him* at least you cannot expect any enlightenment or spiritual improvement. He talks for mere talking's sake ; and handles a *holy* object with *filthy* fingers.

Here comes another youth inflated with all the self-importance which a *little* learning not unfrequently inspires. He seems to be rejoicing in unbounded *liberty* : not a single religious *restraint* does he allow to incommode him. He professes *commiseration* for those blinded mortals who still submit to the thralldom of what to his wondrously illumined mind seems the *absurdity of all religions*. He has just discovered that *all* religion is a fiction, that the *immortality* of the soul is a fiction—that the *immateriality* of the thinking, rejoicing, mourning, loving, hating, imagining, hoping, fearing, God-adoring soul, is an untruth which has deluded most men since the days of Adam—that *responsibility to God* is an idea which ought never to hamper the doings of men. What is the amount of this oracle's learning or study fitting him to decide with such an air of authority these grave and momentous ques-

tions? He has read one or two dozens of English books—he repudiates the vulgar stigma of having read any such thing as a Hindu book—he has perhaps been committing to memory for a month or two a number of Latino-Graeco-English medical terms—and with regard to *serious* REFLECTION, he seems to think *that* quite unnecessary for detecting the palpable hollowness of all arguments supporting religious creeds! To the enquirer this man will afford no useful instruction. He forgets that the *negative* propositions which he so confidently announces, transcend the limits of human Logic. He has still to learn this elementary lesson in reasoning—viz.—that it is IMPOSSIBLE for man to prove these sweeping negations—“there is NO God,” “the soul is NOT immortal”—“there will be NO future judgment,” &c. &c. Those who have given any attention to Logic will understand what I mean.

Here is a third youth, apparently of more becoming modesty. He is rather fond of religious discussion *with others*; but in retirement he never makes religion a personal concern. He is pledged to uphold some system; and against the strongest objections he shields himself behind a panoply of quibbles, subtleties, and tortuous irrelevant reasonings. *Logomachy*, and not a *love of truth*, is his delight. This man’s company will neither enlighten the head nor improve the heart.

A fourth combatant appears. Love of superiority in the powers of discussion is his animating princi-

ple. He will take *either side* of a question according to the circumstances in which he may be placed ; and Proteus-like will be found on different occasions assuming as many different varieties of belief. With the advocates of Christianity, he will assail that religion—unless some selfish motive turn his strain into an opposite direction : with those who are unanimous in condemning Christianity, he will take up the position of its temporary advocate—unless fear restrain him. Give little heed to such a man.

I need not prolong this kind of illustration. In your intercourse with your fellow-countrymen, you will meet with many individuals who will not be reluctant to talk of religion—provided the discussion shall not touch the PRIVATE LIFE or the PERSONAL GODLINESS of the disputants. In fact you will probably witness something like an *eagerness* for religious discussion—a morbid desire for the excitement of *verbal* warfare : but in the midst of all this you will not find much of a longing after holiness—a deep concern for the soul's welfare—a heart-stirring earnestness about the salvation of immortal spirits—an ardent desire to promote God's glory in the moral regeneration of men. Without these feelings as a substratum, all mere logomachy is profitless ; and I exhort you to avoid breathing much of its atmosphere. You will meet with men loud in their declamations against what they have not examined—earnest in their advocacy of what they can give

no satisfactory reasons for believing—bitter in their hostility against what, if cordially embraced, might elevate and bless human nature—lenient in their disapprobation of what ought to be denounced from pole to pole—unreasonable enough to examine a system not for the purpose of finding truth, but for the purpose of detecting what may have the semblance of weak points—childish enough to assign custom or antiquity as an argument in favour of what common sense indignantly refuses to countenance. Beware of hastily imbibing the sentiments of such men.

You have now some idea of what I mean by vain babblings—carefully avoid them. If they have any effect at all, it is a pernicious one. They are apt to efface from the mind the reverence, and awe, and solemnity, and earnestness with which sacred things ought to be handled; and often do they tend to harden the heart in a settled ungodliness. Some things that have been called religious can scarcely fail to excite ridicule, and it is not easy to speak of them gravely. To some such things I have referred under the sixth precept. All enquiry however into the *attributes* of Almighty God, the *duty* which that God requires of his rational and accountable creatures, the *way in which* men who have sinned can be admitted into heaven, ought to be entered upon with the profoundest solemnity.

9. *Avoid too high subjects.*

There is a wonderful tendency in the human mind

to indulge in speculations on subjects which are very remotely connected, or not connected at all, with practical life. Frequently do men exhibit an eager desire to pry into mysteries which altogether transcend the limited comprehension of the human mind. Leaving the domain of attainable knowledge nearly quite neglected, they vainly struggle to pass the insuperable barriers by which God has at present circumscribed man's intellect. Accessible knowledge invites their attention, and present duties demand their energies; but these they not seldom waywardly disregard, and mis-direct their thoughts to the inexplicable arcana that are far too deep for man's short line to fathom. Human perversity assumes a multitude of forms; and one of these, by no means uncommon, is seen in that morbid curiosity which despises simple practical truth, is indifferent to the duties which this truth palpably inculcates, and seeks gratification in the hidden depths of abstruse and unanswerable questions.

Perhaps some of you have observed the dawnings of this predilection for *the remote* even in school boys. I have no doubt but that the geography of the moon would be more keenly relished for a time than that of our own earth. The history of the lunar inhabitants would be more fascinating than that of terrestrial beings. It would be more delightful to read of the quadrupeds and bipeds of Mars than of the zoology of our own planet. How frequently is the history of a foreign country devoured with

avidity by a boy who cannot bear the drudgery of perusing the history of his own forefathers.

It would be well if this tendency were confined to school-boy years and school-boy subjects ; but unfortunately it is too often carried into the province of religion, and cherished in the years of manhood. Many who dislike entering upon subjects that admit of a close and personal application to their own hearts and character, will most readily discuss theological difficulties, the solution of which would not affect their every day life. The root of this perversity very often is the fact—that men are disinclined to listen to any thing that tends to disturb their self-complacency—to humble their pride—to convict them of sin—to lead them to self-examination—and to shew them that a great change in their life is required by heaven's law. Take themes that will leave these points untouched, and they will lift their heads in proud wrangling controversy. *Why did God permit sin to enter the world? Why did God implant passions in man which often lead him astray?* These and similar questions present far more attraction to the ungodly heart than such questions as the following—*Are you as GOOD as you feel you OUGHT to be? Have you been guilty of SIN? Does your conscience tell you that sin is a daring revolt against the will of your MAKER, and a most unseemly display of ingratitude towards Him who is your daily benefactor? How do you expect to escape the righteous sentence of condemnation*

which an infinitely HOLY AND JUST GOD must necessarily, in one way or another, pass upon your unholy deeds? Can you say that throughout EVERY MOMENT of your lives, you have been PERFECTLY holy in EVERY ONE of your thoughts, in EVERY ONE of your words, and in EVERY ONE of your acts? If not, what are your hopes regarding the JUDGMENT to come? If you have bright and cheering hopes, do these rest upon any FOUNDATION? If so, are you PERFECTLY CERTAIN that that foundation is a good and solid one? If so, is your certainty built upon EVIDENCE? If so, is that evidence PERFECTLY SATISFACTORY? If you have bright hopes, resting on a good foundation, and if you are perfectly satisfied with the evidence of the solidity of that foundation, what is the LIFE you are leading? Is it IN ACCORDANCE WITH the heavenly hopes which you entertain—is it like the life of a person who hopes to dwell for ever in the company of unstained HOLINESS? Questions of this nature ought to command instant and earnest attention; but it too often happens, on the contrary, that other questions, the most frivolous, or the most useless, or the most unanswerable, are allowed to usurp their place. The really important themes are felt to subject a man's self to too painful an ordeal; and shrinking from these, he seeks excitement in other questions, whose answers, even if they could be given, would be as little calculated to influence his conduct or his heart, as the demonstrations of Eu-

clid or the Integral Calculus. Why should we, prying into the inscrutable things of the incomprehensible God, dare to ask WHY he permitted sin? The knowledge of the FACT is enough for us; and for the truth of the fact, we have the testimony of all history, and the universal consciousness of mankind. All men are prone to sin. This is a FACT; and it is with the fact that we have practically to do. It is a fact moreover that necessitates a large amount of vigorous action on our part. To neglect this *action*, and to continue speculating about the *cause* of the fact, is culpable folly. We are beings of very limited capacities; and were it not that our speculations are often most presumptuous and very far from being innocent, we might be tempted to use the expression, *surpassingly ridiculous*, to characterize puny man's sitting in judgment on the doings of God. We may let alone the dark and deep things which pertain only to the Almighty, and betake ourselves with all alacrity to that which concerns us—a field ample enough fully to occupy the period of our sojourn in this world. We shall find quite enough to do, if we endeavour to find out and to put into practice all the lessons of wisdom which are for our *guidance* through the present life. For higher themes we are not yet prepared. The knowledge of deep mysteries would not at present do us any good. A higher state awaits us: let us prepare for that state, and then our knowledge will be enlarged beyond what we now have any concep-

tion of. The only good that can be extracted from man's vain efforts to penetrate the veil that shrouds God's mysteries in obscurity, is the following lesson ;—man has an *innate* desire to *know* a thousand things which in this life he *cannot* possibly know, and in this circumstance there is involved a pretty clear intimation that his intelligent nature is destined for a higher state of existence beyond death, where his longing for more knowledge of the wondrous universe and of its more wondrous Architect and Governor, will be gratified.

Our inability to solve mysteries ought not to prevent *action*. He would be thought a strange man who would decline to eat his food, because no mortal can explain to him how *colourless* air and *white* rice produce *red* blood. A very strange husbandman would he be thought who would not sow his seeds because no human being can explain the mystery of an *acorn* becoming an *oak*. What would be thought of a man who would not use a lamp because all the philosophy of earth cannot explain the mystery of the chemical combination of *cold* oxygen, *cold* cotton, and *cold* oil—a combination producing light and *heat*? The diameter of the pupil of the eye is a fraction of an inch, and yet *through that small aperture* there is conveyed in an instant a picture of that *boundless* starry canopy which stretches in sublime grandeur over a sleeping world. Here is a mystery that no one can explain ; but does any one on that account refuse to employ

his eye? *Opaque* flint and *opaque* potash produce *transparent* crystal. Will the inexplicability of this mystery hinder men from *using* crystal and glass? *There is not a single act* that any human being performs, *nor is there a single phenomenon* in the whole world around us, which does not involve *at its root* a mystery which no learning that the world has ever yet heard of, can expound. Men nevertheless *act*.

I have now said enough to enable you to understand my meaning, when I most earnestly dissuade you from mis-directing your enquiries to too abstruse subjects.

10. *Try to feel the wants of your nature.*

This advice is implicitly contained in the preceding one, and therefore little additional illustration of it is necessary. In fact you will perceive that the thought of this rule has suggested many of the remarks which I have made under several preceding heads. Religion is a personal matter; and self-examination is an absolutely necessary concomitant of proper religious enquiry. If we feel no wants at all, we shall not enquire; if we misapprehend these wants, our enquiries will be mis-directed. If we do not feel *great* wants, our enquiries will not be very earnest; our earnestness will in some degree be proportionate to the vividness with which we feel our wants. Look abroad amongst men, and ask what it is that they require to make them *better* and *happier*; look into your own souls, and endeavour to

see what their *maladies* are, and what *remedies* are needful. To the various remedies that may be suggested to you, apply some such *tests* as the following—Will this give *peace* to my soul? Will this make me *better*—a better citizen, a better husband, a better father? Do my inmost feelings, and my unbiassed judgment *respond* to this? Is it such as *God* can approve of, and does it contain in it clear evidence of its being a remedy of God's own appointment? Does it seem to be in *harmony* with my notions of His *mercy, holiness, and justice*? Is it such a remedy as would, if universally applied, heal the moral malady of *the whole human family*? Is there any thing about it that might make men *happy, contented, benevolent, humble, tender-hearted towards each other, upright, sincere, and pious*? Does it answer the question, "*How can God, CONSISTENTLY with all his attributes, pardon men who have violated His law?*" Does it contain elements fitted to *soften* the human heart, to melt it into deep *contrition* for sin, to inspire *love* to God, to render the conscience more *sensitive*, and to prepare the soul for *heaven*? Does it present the most powerful *motives* to a filial obedience of God—these motives being, not fear and awe, but love and gratitude? Such questions as these, and such as those of which I gave examples under the ninth head, ought ever to be in your minds while engaged in religious enquiries.

11. *Seek not DEMONSTRATIVE proof in religious matters.*

To be understood, this precept requires only to be stated. I have thought it necessary to *remind* you of it ; for I have met with young men who seemed to forget that *demonstration* is possible only in the *exact sciences*. They seemed to speak as if they would not believe certain matters connected with religion, unless the truth of these should be attested by a kind of evidence bordering on *mathematical proof*. Every one ought to know that the whole business of life is carried on *without* this kind of evidence. The Physician prescribes medicines without being able to *demonstrate* that they will cure his patient. The Politician enacts laws without being able to *demonstrate* that the nation will be benefited by them. The merchant lays out his capital without being able to *demonstrate* that he will *gain* by the enterprise. The young man studies such knowledge as may fit him for a certain profession without being able to *demonstrate* that he will live another week. The voyager goes on board a vessel without being able to *demonstrate* that she will ever reach her destination. The author begins to compose a book without being able to *demonstrate* that he will live to see it completed. The Englishman sets out for Calcutta without being able to *demonstrate* that there is such a city in the world. Who can *demonstrate* that Julius Cæsar ever lived ? Who can *demonstrate* that Rome existed eighteen centuries ago ? In short what are the *beliefs*, and what are the *acts* of men, that rest on *demonstration* ?

Certainly they are comparatively very few. The whole economy of human life rests upon another kind of evidence—*moral* evidence ; and I may here take the liberty of requesting you to give some attention to the nature of evidence in general. Books on Logic, Rhetoric, &c. will assist you. After a little reflection you will perceive that religion, like Ethics, Politics, Medicine, Economy, and Business of every kind, does not come within the sphere of *Demonstration*. Remember, however, that BELIEF resting on moral evidence, is frequently AS FIRM as that which is founded on geometrical proof. You are as firmly convinced of the existence of a certain island called Great Britain, although your conviction is based only on TESTIMONY, as you would be, were you able to give the rationale in Algebraic symbols and in Algebraic form. To prosecute this subject further does not come within the limits of my present address.

12. *Seek instruction from Books and the Teachers of Religion.*

It is not my intention here to enumerate a list of books which you ought to read. At present I specify only one class which may prove instrumental rather in benefiting your *heart* than in enlightening your *understanding*. I refer to *Biography*. Read the lives of good men. If your own tongue furnishes such books, read them ; if such books do not exist in Bengalee, there is no lack in English. Example is more powerful than precept ; man is

imitative ; pictures of what is lovely and fair tend to transfer a portion of their loveliness to the mind that oft contemplates them ; and familiarity with the lives of men who, in their day, were an honour to human nature and ornaments of their country, tends to inspire us with a spirit kindred to their own. Look at these men in their public and private demeanour—look at their humility, integrity, perseverance, resolution, benevolence, earnestness, prayerfulness and piety. Look at the monuments which testify to the purity and virtue and *active* godliness of their lives ; look at the calm serenity and holy joy that beamed from their countenances when they died ; and look at a nation's tears shed over the graves of departed piety and worth. Read also the lives of *good women*. Look at their tender feelings, their gentle benevolence, their warm piety, their amiable manners, the smiles of happiness and the tears of gratitude which they drew from those who were the objects of their sympathetic regard. Look at such pictures. They will perhaps refine and elevate your spirits, and inspire you with the desire of imitating such bright examples. Cold mathematical reading I value ;—it tends to engender habits of accuracy, attention, and perseverance. Histories of battles and bloodshed, of ambition, cruelty, and revenge, I do not disapprove of ;—they teach the melancholy truth that a very large proportion of all the sufferings of men has been inflicted on them by their fellow-men. The biographies of rugged war-

rions and cruel tyrants, I do not object to ; they teach how bloodthirsty and diabolical human nature often is. These studies have been set up before you in great prominence, and proficiency in them is accepted as a proof of your fitness for acting as men in situations of some little responsibility ; but assuredly man's spiritual nature requires a training better than what these alone can afford. Something is required to refine the human *heart*, and to lead it to the appreciation and love of *moral beauty*. The cold intellectualism of Mathematical and Philosophical learning, and the storing of the memory with names, dates, battles, feuds, murders, tyranny, caprice, revenge, ambition, and fury-passions that have rendered man the worst foe to man, are little calculated to kindle the love of all those graces that most adorn the human character. While you bestow attention on these subjects, I beseech you not to neglect that department of literature which will set before your minds the heart-influencing charms and loveliness of *simple goodness*, exemplified in the best men and best women that have trod our earth. Read the lives of the good, mark the principles that made them ornaments, and imbibe the spirit that animated them.

I have mentioned only one class of books which I think might improve your hearts, and put them into the best state for religious enquiry. The selection of others I leave to your own judgment, and that of the teachers of religion, from whom I next advise you to seek instruction.

Who are these teachers of religion ? In the first place there are the Brahmins, Pundits, and Gurus of your own land. Go to them, and question them closely regarding that Faith which they profess to uphold—having in view your own instruction and that of all your countrymen and countrywomen. Remind them that this is an enquiring age—that it is the middle of the nineteenth century—and that they must not be offended with you although you should be rather more inquisitive than they may deem becoming in a disciple. Remind them that many of the men of this century like to have *reasons* for their beliefs, and that a mere *ipse dixit* of a philologist will not suffice to satisfy those who venture to think that they have a judgment of their own. Remind them that many men of all castes are now desirous of receiving knowledge, and that if the Hindu religion be *precious*, it ought to be universally *known*. Request them to tell you the names of all the *elementary* books from which a *distinct and comprehensive idea* of their creed is to be gained. These books must of course be in the language of the *people*—that is, Bengalee. If there be no such books, request these guardians of the national religion to translate or to compile the requisite manuals without delay. Ask them whether they think that Hinduism as exhibited amongst the *people* is being mixed with much corruption : and if so, ask them what they are doing to purge it of this corruption, and to present it before the mind of the

nation in its purity. Tell them moreover that it is commonly believed among good men that *moral training* ought to be commenced at an early period of life ;—and that the most lasting and the deepest moral and religious impressions are those which are communicated from the lips of mothers and fathers. If they acknowledge the correctness of this opinion, ask whether, in the exercise of their sacred functions, they are very diligent in urging mothers and fathers faithfully and sedulously to discharge their very important parental duties. Request them to tell you what *simple* religious books are used by mothers and fathers to aid them in these duties. Remind them also that there are some Hindus of this *iron age* who are beginning to doubt the truth and the reasonableness of their ancestral faith ; and request them to tell you the names of those books in Bengalee which give the clearest view of the historical and moral EVIDENCES of that faith. It is sometimes said that the sacred writings of this land are partly fabulous and partly real ; if this be the case, request them to tell you, and to tell all the people, what the *truthful* parts are, as it may be unnecessary to encumber one's self with the fabulous portions. It is sometimes said that gross obscenities are witnessed at some of the religious festivals in India ; if this be true, and if they disapprove of *religious obscenities*, ask where their loud and public written denunciations are to be found. Tell them that Christians (and many Christians have been great

and good and very learned men) think that Hinduism is exposed to many very serious objections ; and request them to compose an authoritative work which, in the first place, will distinctly inform Christians what genuine Hinduism really is—in the second place, will shew how Hinduism harmonizes with reason, with conscience, and with the phenomena of nature, and how it is admirably fitted to improve, to purify, to console, and to elevate the humanity of every land—in the third place, will give such a body of evidence for the truth of Hinduism as will bear the scrutiny of human reason, and as may tend therefore to make the religion of Brahmins the religion of the whole human family. I have requested this work for Christians ; but I ought to request it for Hindus themselves, for Musalmans and for all. Common benevolence ought to lead the upholders of what they consider a true account of the nature and the duties of the relation that exists between the creature man and the Creator God, to make known this account in every region where human beings are found. Many of you have *Gurus*, or “spiritual guides.” Avail yourselves of all that they can teach you. The title which these men assume is very significant ; their task is a very responsible one ; and they ought to be well qualified before undertaking so important a charge. Question them as to all that knowledge which they may deem best calculated to *guide* you in the path of holiness, to *guide* you to the knowledge of your own hearts,

to *guide* you to the knowledge of God, to *guide* you in the regulation of your conduct in the midst of the selfishness, crookedness, and temptations of a world abounding in sin, to *guide* you in fulfilling the great end of your being, and to *guide* you to heaven. Do not allow these men to insult your understandings by professing to *guide* you without giving you *any instruction*, without visiting you *oftener* than they expect to obtain *money* from you or your families, without giving you any thing better for your *guidance* than some unmeaning *mantra*, or some unintelligible couplet. A *mantra*, or the repeating of *kling, kling, kling*, fifty-six times in the morning and evening, will not *guide* a man from Calcutta to Vienna. For such a journey one would require particular directions in a language which he can understand. Neither will *kling, kling, kling*, make a bad man good. For the accomplishing of this task something more is requisite than the repeating of magic words. A mere *mantra* will not make an ignorant man learned. The uttering of *kling, kling, kling*, can accomplish very little, I suspect, in any of the practical affairs of life ; and how it can accomplish the very great work of *guiding* a man to heaven it may be difficult for a guru to explain. Urge upon him however the necessity of instructing you, and of accompanying all his instructions with reason, evidence, and common sense. Remind him that you are *enquirers*, and that you will therefore take the liberty of scrutinizing all he says to you.

There are other Religious Teachers—Christian Missionaries. These are men who will be most happy to converse with you on religious topics. They solicit your interrogations: and they will be delighted to find you judging for yourselves of the reasonableness and the truth of all that they have to say to you. Regard them as your sincere friends—truly interested in your spiritual welfare, and the welfare of your country. The silly calumnies that some of your countrymen are not ashamed to indulge in are surely known by you to be groundless. Such epithets as “kidnappers,” “self-interested,” “bigoted,” “crafty deceivers,” &c. you now listen to with as much indifference as the missionaries themselves. If missionaries have left their native land, *it is for your sake*. If they labour, *it is for your sake*. If they suffer reproach, *it is for your sake*. If they expose themselves to ridicule and abuse, *it is for your sake*. If they mourn over disappointments and discouragements, *it is for your sake*. If they appear to speak the language of sober sense, *it is for your sake*. If they appear to be enthusiasts, *it is for your sake*. If they appear to be beside themselves, *it is for your sake*. *For you* they labour, *for you* they mourn, and *for you* they pray. *To teach you* the way of life, they have come from distant shores, *to teach you*, the Churches of Christendom have sent them hither, *to salute you in love and peace* as brethren, they have been commissioned by the best men and the best women of Europe and America, *to*

teach you, their religion COMMANDS them. They are but men, and are encompassed with the frailties and the faults of men : but all of them strive in some degree to exemplify the following portraiture.

The soul, whose sight all-quickening grace renews,
Takes the resemblance of the good she views.
She speaks of him, her author, guardian, friend,
Whose love knew no beginning, knows no end,
In language warm as all that love inspires,
And in the glow of her intense desires,
Pants to communicate her noble fires.
She sees a world stark blind to what employs
Her eager thought, and feeds her flowing joys ;
Though Wisdom hail them, heedless of her call,
Flies to save some, and feels a pang for all
Herself as weak as her support is strong,
She feels that frailty she denied so long ;
And, from a knowledge of her own disease,
Learns to compassionate the sick she sees.
Here see, acquitted of all vain pretence,
The reign of genuine Charity commence.
Though scorn repay her sympathetic tears
She still is kind, and still she perseveres ;
The truth she loves a sightless world blaspheme,
'Tis childish dotage, a delirious dream ;
The danger they discern not, they deny,
Laugh at their only remedy, and die.
But still a soul thus touched can never cease,
Whoever threatens war, to speak of peace.

To this high standard of zeal and charity few Missionaries may attain ; but in judging of them, we ought to remember that they are only men—not angels. Of one thing at least you may be assured, the friendliness of their feelings towards *you*. With them therefore I invite you to hold friendly intercourse. Come not to them in the spirit of angry

and bitter debate ; but in the spirit of serious enquiry after truth.

13. I conclude *by urging you to be religious.*

A thousand considerations warn you *to be religious.* The example of the brightest ornaments in the annals of mankind warns you *to be religious.* The whole of Christendom warns you *to be religious.* Your own truest happiness in this world warns you *to be religious.* Your eternal felicity warns you *to be religious.* A heaven to be gained warns you *to be religious.* A hell to be escaped warns you *to be religious.* The shortness of human life warns you *to be religious.* The rapidity of time's flight warns you *to be religious.* The tombs that are opened, and the funeral piles that are raised every day warn you *to be religious.* The triumphant songs of transport that echo throughout heaven's mansions invite you *to be religious.* The groans and the griefs, the remorse and the regrets, that fill hell's dark and dreary regions warn you *to be religious.* Your consciences and your reason warn you *to be religious.* God Himself warns and invites and beseeches and commands you **TO BE RELIGIOUS.**

FINIS.

THE APPEAL;

A Magazine for the People.

"I speak as to wise men, judge ye what I say."

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ANSWERS TO QUESTIONS.

M. M. P. "*Will you oblige me in your next 'Appeal' with an explanation of John vi. 58? I cannot understand the difference between the mortality of the Jews in the wilderness and any other of the human race.*" **M. M. P.** should have said "believers in Christ" instead of "human race," as it is to those who "ate of Christ as the living bread and the true bread of heaven," that our Lord promised an *immortality* contrasting strikingly with the mortality of the Jews, who also ate the "bread of heaven," that is, the *manna* miraculously given them in the wilderness. **M. M. P.** will perceive that our Lord took occasion, from the multitudes having followed him after the miracle of feeding five thousand with five barley loaves and two fishes, to direct their attention to himself as the author of *eternal life*. The multitudes followed him hoping to be fed by him, without trouble, with the bread of *this* life; he, according to his custom, used the circumstance as a lesson on that "life which he came from heaven to bestow on man." The Jews naturally recollected (ver. 31) that under the leadership of Moses, God had given their fathers the *manna*; perhaps many of them hoped for something similar under the Messiah; but Christ, alluding to this idea again in verses 49—58, represents *himself* as the food on which they were to live, and immortality as the consequence of their "eating his flesh and drinking his blood." The mortality, then, of those who so believe in Christ that it may be figuratively compared to "living upon him,"—of those to whose *souls* Christ as an object of *faith* bears the same relation as the *manna* did to the bodies of the Israelites,—of those who can say with Paul, "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me,"—*their* mortality differs from that of other men by all which Christ meant in promising "immortal life" to believers. That he did *not* mean that his followers should not literally die, as other men do, is clear from his promising three times in this very conversation, to "raise them again at the last day." We understand by it, therefore, that believers never die, 1st, because they never taste the *bitterness* of death,—"it is better for them to depart and be with Christ,"—"absent from the body" they are "present with the Lord,"—and "blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them." 2ndly, because they will not feel the second death (Rev. xx. 14), but will be raised at Christ's appearing in unutterable glory. To the view of our Lord, and of John when he wrote this gospel, and of Paul, and of all early believers, "death was swallowed up in the victory" of Christ's triumph over it for all true believers.

W. II. (Sheffield.) Luke, in giving his *own* account (Acts ix. 7), mentions that those with the apostle Paul at the time of his conversion, did *hear* the voice, but *saw* no one; yet in narrating Paul's account of the same occurrence (Acts xxii. 9), he represents him as saying that they *heard not* the voice, but *saw the light*. The contradiction can be only apparent. No man of capacity to write such a book as the Acts, could so manifestly contradict himself. The explanation is, Luke had to record the conversion of Paul three times (chap. xxvi. also). As a skilful writer, he mentions, in each narrative, *circumstances* not occurring in the other. "*Hear*" is plainly used in one case in its frequent sense of "understand." Christ spoke in the Hebrew tongue (Acts xxvi. 14), and probably the men did not *understand* it. It would appear to them an *unintelligible* noise; it might be that the voice might sound to them like thunder accompanying the light. We ourselves say we cannot "*hear*" a speaker, when, from the peculiarity of his voice, or the echo of the place, we cannot *distinguish* the words.

"*Geo.*" In Gen. x. 5, "Every one *after his tongue*," the historian is describing, *by anticipation*, divisions into nations which took place after the confusion of tongues, to avoid interrupting his genealogical deduction of them from Noah; hence it is no way incompatible with the fact mentioned in chap. xi. 1, that "the earth was one language," as he there resumes his narrative from the 9th chapter.—What is said in the first chapter of Genesis, of light existing before the sun, is, at least with the theory of light which is in favour with modern science, perfectly conceivable. We suppose our correspondent is not a scientific man. All can, however, easily conceive of the fact of the *material* of light pre-existing, and of its being afterwards placed in its present relation to the sun.

"EVERY ONE FOR HIMSELF."

How often we hear this phrase. A new tradesman comes to a place and lessens the business of the former residents,—an operative turns out more or better work in the same time, and displaces an older hand,—a merchant, by clever management, can sell somewhat lower than others, drive them almost all out of the market, and enrich himself,—the sufferers in each case naturally complain, but the neighbours generally reply, "Yes, it is hard, to be sure, but *every one for himself*." And so it always has been, and so it probably will yet be for generations to come. Till the gospel of Jesus Christ has *really* changed all human hearts, the character of most men will be summed up in the cold hearted expression, "Every one for himself."

Not the most pleasing view this of our fellow-men. Let us turn to another. What *social beings* we are. Few of us can endure to be long alone. Some one to speak with, to laugh with, or even to mourn with, we must have. Our life is spent actually or virtually in society. We are expecting to rejoin our fellow-men, or busy in their company, or remembering our recent conversations and doings with them. Our very solitude, indeed, is, for the more part, imaginary society. How strange that creatures whom their Maker formed so clearly for one another, should be such selfish creatures! *Depravity* has made quite natural to us the unworthy rule, "Every one for himself."

There are, however, aspects of our condition here on earth in which this rule is the true one; yet it is just *these* aspects in which the same depravity overlooks its application. It says, "Every one for himself," when it *ought not*; but forgets it when alone it should be remembered.

"Every one for himself," we ought to say, when we think of our *responsibility to God*. No one can answer to Him for me. His eye rests on *me*, on my *heart*, on my *thoughts*, on my *words*, on my *ways*.¹ "Every one must give account of himself to God." To Him I am answerable for all I do with my fellow-men, for all I do by myself. For every one of the million thoughts which no mortal knows of; yea, for the *whole* of my life, "*For GOD shall bring every work into JUDGMENT, with every secret thing, whether it be good or whether it be evil.*"²

"Every one for himself," is the proper language of the *sufferer* under affliction, personal affliction, such as *sickness* especially. No one else can bear our pain and weakness. Friends and physicians ought to do their best to soothe and mitigate, still we must suffer for ourselves. It is the voice of God to us. He calls on us to "reason

¹ See Psalm 138.

² Eccles. xii. 14.

together with him." He bids us "commune with our own hearts on our beds and be still." Restless impatient longing for recovery too often drowns the voice of our Maker. Oh, for calmness in the weary hour of affliction, to ask, "Lord, what wouldst thou have me to do?" (See Job xxxiii. 19—30.)

"Every one for himself," is the language preeminently appropriate to *Death*. None can take our place in *that* surely and silently approaching hour. Friends will stand around our dying-bed, will smooth our dying pillow, will watch our dying looks and words, will sympathize in our dying pains and struggles, yea, will almost catch our dying breath, but they will not *die* with us. We shall be passed through the solemn portal alone. The door will be shut in that instant between them and us. **WE ALONE** shall know what *death* is of all that *were* with us in the room. Not one of them knows one of the new, and strange, and untried scenes which the death we shall have died in their presence has opened upon *us*; no, we shall have died alone. "Every one for himself," is indeed true of the Hour of Death. May we so "number our days as to apply our hearts unto wisdom."¹

And *death* is but the entrance to judgment. It is appointed unto all men once to die, and "AFTER DEATH THE JUDGMENT." At the bar of God emphatically "every one *must* answer for himself." What the laws of the land did not prohibit, what custom allowed, what the usages of our trade or social circle allowed, what "seemed right in the eyes of man," what every body did or said, as well as what appetite or passion loudly called for, will all be pleas or excuses quite useless then. We shall stand before God's bar. We shall be judged by God's laws. We shall hear our judgment from the mouth of God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."²

Hence "every one for himself," is the grand rule of *preparation* for Death and for Judgment. "Dost *thou* believe on the Son of God?" No one can believe on him for you. No one can obey him for you. No one's prayer to the Friend of sinners can supersede your own. No priest has authority to absolve you, or declare you absolved from your sins. God has given no such power to man. Least of all to such as impiously and blasphemously pretend to be "Successors of his Apostles." You must act for yourself. A true christian friend or minister may be a blessed help and guide to the ignorant, but you must explore your heart for yourself, must confess your sins for yourself, must ask forgiveness through Jesus' blood for yourself, must surrender your soul to him for yourself, must implore a renewed heart for yourself. God may hear the prayers for you of those who love

¹ Psalm xc. 12.

² 2 Cor. v. 10.

him, and if he answer these prayers the answer will be in enlightening and arousing your mind to repent and believe for yourself. *Less* not thyself then in the crowd in things pertaining to God. Trust to no human pretender to divine powers for thy acceptance with God. The word of Christ is open to you, open to all. Examine it, pray over it, trust it, obey it. It is the only infallible guide to "*each man for himself.*"

THE GREAT STATESMAN—SIR ROBERT PEEL.

"And he died."—2 Chron. xiii. 20.

The words which we have placed at the head of this paper, and which are used respecting so many characters in Scripture, as well as so many heroes in history, are now to be applied to England's great statesman—Sir Robert Peel. Sudden, painful, distressing was his death,—followed by the deep lamentation and sorrow of every class of society,—producing a feeling of awe in every bosom,—and marked, every where throughout the land—in the palace, the senate, and the place of merchandise, by the emblems and habiliments of mourning. Surely some important lesson is intended to be taught by so severe a dispensation. The death of such a man, under such circumstances, cannot but speak to every heart.

There are some lessons to be learnt from the event, viewed only as if it had occurred to an ordinary individual. How short, how uncertain is life! Upon what a fragile tenure is it held by all of us! It is not only on the field of battle,—not only by the hurricane and the pestilence, that men are removed suddenly from the world: amidst all the activities of life, moving along in the great journey of existence, one after another drops down and is seen no more. I—even I—though the blood now rushes through my veins, though the breath passes freely through my nostrils, though strength nerves my arm, and health beams in my countenance—I, before another day, may be numbered with the dead. The merest accident may snap the tie which unites the principle of life with this corporeal frame. A moment,—and my soul, now in the realization and enjoyment of all the circumstances of my earthly existence, may be in the awful presence of Him who "tries the reins and the heart."

But Sir Robert Peel was no ordinary man. Without entering into the details of his noble character, it will be confessed that the death of such an individual is an event which does not often occur; and the lessons, therefore, which it teaches are such as are not often so forcibly presented. Let us go back but a few weeks in the history of our country. Sir Robert Peel stands in the crowded senate-house; a great question is being discussed; every eye is fixed upon him as he addresses himself manfully to the question at issue; he is the man whom from his youth

up the people of this great country have delighted to honour; twenty years ago he advanced the cause of religious freedom by emancipating the Catholics; four years since he fought and won for the starving thousands of England the battle of free-trade against monopoly; and now, as he stands forth in the present emergency, the thought arises, He is not an *old* man; what may he not yet do? what great thoughts may he not yet utter? what great conquests in the cause of freedom and of progress may he not yet achieve? A few hours pass away, and he falls from his horse; but three days, and he is no longer amongst the living! "How are the mighty fallen in the midst of the battle; how are the great men slain in the high places!"¹

What a lesson does this teach of the vanity of human greatness.

"But yesterday the word of Cæsar might have stood
Against the world, now lies he there,
And none so poor to do him reverence."

"We see that wise men die."² "Man being in honour abideth not."³ How soon do the freshest laurels fade; how quickly are the brightest diadems tarnished and dim. What value does Sir Robert Peel now put upon all the honours which have been so profusely lavished upon him? What to him are the smiles of kings, and the plaudits of empires? He is gone where the lord and the peasant, the eager demander of a right to "a vote" and the ambitious aspirant to supremacy in the councils of the greatest nation upon earth, are at once and for ever equal.

But the death of Sir Robert Peel is a serious national calamity. He has left a gap not easily supplied; his removal has caused a blank which will not soon be occupied. To whom now shall we look for the wise councils, the great thoughts, the earnest eloquence, which we have been so long accustomed to hear from him? Again are we reminded of the great fact of our dependence, not upon man, but upon God. Once more are the words uttered in our hearing, "Cease ye from man whose breath is in his nostrils." A great statesman and councillor is gone; but the King of kings and the Lord of lords still holds his high supremacy; and the cause of human progress will still proceed,—the divine purposes for the race will still go on toward their accomplishment.

The death of Sir Robert Peel will not be of small account in the history of the world, viewed in relation to its spiritual and eternal interest, if it lead us as a nation to look less to man and more to God,—and if it be the means of inducing any who have hitherto been careless and thoughtless about the most important things, to realize the great facts of their immortal being, and earnestly to devote themselves henceforth to the true purposes of their existence.

W. H.

¹ 2 Sam. i. 25.

² Psalm xlix. 10.

³ Psalm xlix. 12.

MARVELLOUS RESTORATION TO LIFE.

Many of our readers will have heard of Egyptian mummies. It is the name given to the embalmed dead bodies which are found in great numbers in the ancient Egyptian tombs. In the last chapter of Genesis we read of the bodies of Jacob and his son Joseph being embalmed previously to their burial, and the practice lasted about two thousand years longer. After embalming they wrapped the body closely in bandages and placed it in a coffin or rather case somewhat similar in shape to the body; at the same time they frequently inclosed a variety of other small things, and amongst the rest *grains of their wheat*. Grains thus found have been sown, and have actually vegetated and produced wheat again! Some such plants are now before the eye of the writer; only three years ago a friend saw them taken from the mummy itself, sowed them, and these plants are the second growth from seed which had been buried *two or three thousand years ago*; it is the wheat with "seven ears in one stalk," such as Pharaoh saw in his dream (Gen. xli. 22), one principal ear and six smaller ones growing around it. It is impossible to gaze upon it without many thoughts crowding on the mind:—the reasons, superstitious or imaginary, for which this wheat was inclosed with the body; all the funereal lamentation and ceremony of survivors, who all followed, ages ago, and but a *little* while after as it now seems to us, him whom they bewailed; the strong belief of the ancient Egyptians in a *life to come*, and their solemn judgment of the character and action of the departed before they admitted the body to the honour of sepulture; but chiefly the marvellous fact before us, LIFE dormant, say two thousand years, manifesting itself again with as much vigour as ever,—mere *vegetable* life, yet awaking in all its energy after so long an inactivity,—awaking, indeed, while the higher life of him with whom it was buried yet slumbers!

But, especially, what an impressive lesson on the *possibility* of that nobler life which once animated the embalmed body itself, again re-appearing with such a body as its Maker sees good! Who can look on this wheat living again after three thousand years' burial, and not see a most vivid emblem of our own resurrection, to occur perhaps also after the lapse of many thousand years? Points of difference *caavilling* ingenuity may indeed easily find, but the mind disposed to learn anything from the works of God around it, must see in this resurrection from the tomb, a monitor of our own resurrection. HE who hath endued the nature of a plant with such ever-during vitality,—how unlikely that he hath not given to me a life yet more indestructible and vigorous. Favourable circumstances of warmth, soil, and moisture, bring this buried seed to life;—and the voice of the Son of God,—the trump of the archangel,—the last trump,—yes, under

these circumstances, "all in the graves will hear his voice and come forth." This whole world, thick-sown as it is with the bodies of the numberless sons of Adam, will then over all its surface teem with restored *human* life.

At this time of the year, when we see the whole earth, all mere ground a few months ago, now covered with life from the dead,—myriads of beautiful plants in full ear, all sprung from single grains, grains which "fell into the ground and died," and by this mysterious process are "now bringing forth much fruit," we ought to be struck with the power which can raise the dead, and not only *raise* it, but develop, from a simple grain, a body so beautiful, so different from the grain itself, yet so connected with it, as a plant of wheat or of any other grain; but all these thoughts are made manifold more impressive, when we know that all this life and beauty follows a death of three thousand years. Reader, do you delight to ponder the Resurrection? Have you placed yourself yet in His hands who is "the Resurrection and the Life?" Can you say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day?"

ATHEISM.

BY MRS. L. H. SIGOURNEY.

"The fool hath said in his heart, there is no God."—*Psalms* xiv. 1.

"No God, no God!" the simple flower

That on the wild is found,
Shrinks as it drinks its cup of dew,

And trembles at the sound,
"No God!" astonished echo cries

From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist's lore.

The solemn forest lifts its head,
The Almighty to proclaim;

The brooklet on her crystal bed,
Doth leap to praise his name;

High sweep the deep and vengeful sea,
Along its billowy track,

And red Venustus opens its mouth
To hurl the falsehood back.

The palm tree, with its princely crest—

The cocoa's leafy shade—
The bread-fruit bending to its load,

In yon far is and glade—
The winged seeds, borne by the winds,

The roving sparrow's feed—
The melon of the desert sands—

Confute the scorner's creed.

"No God!" with indignation high

The fervent sun is stirred,
And the pale moon turns paler still,

At such an impious word;
And from their burning thrones, the stars

Look down with angry eye,
That thus a worm of dust should mock

Eternal Majesty!

Narratives, Anecdotes, &c.

"MEET ME IN HEAVEN."

Such were the last words of a young and lovely wife to the object of her early and constant affection. Such was the charge a husband received at the lips of his dying partner, just before the vital spark had fled, and with it so much of the happiness of that home.

It was night; every sound was hushed, every object shrouded in thick darkness, and the dim rushlight that cheered the vigils of Joseph P. scarcely threw its rays into the corners of the room. There is something congenial with our ideas of a peaceful death in the stillness of such a season,—something in nature at this period that seems to blend with our moral feelings, and add to the solemnity of the occasion. One mind, at this time, was taking a last review of the scenes of mortality,—one gentle spirit was breathing a departing prayer over all that had injured or consoled, grieved or agitated, her in this lower world. She thought of her children long since retired to rest, and who, wrapt in balmy sleep, were unconscious that, ere the morning sun woke them to wonted activity, their dearest earthly parent would be gone. She recollected, however, with pleasure, that there was not one of them whose mind was not stored with some portion of heavenly truth, learnt from that voice which they should now hear no more; and that each had been taught to bend the knee, and pray to their Father in heaven. But what afforded this christian mother the most lively solace and delight, was the fact that though her children might wander without an earthly friend over the spot where her own ashes should rest, however their surviving parent might forget or neglect his duty, she had joyfully committed them to the Friend of the destitute and forlorn, who, when all forsook them, would then take them up. But the disconsolate man who sat by her side, and ever and anon bent over her in anxious sorrow, was the object of her last earthly solicitude. For him she feared; and it was apprehension on his account, which caused her last earthly care, till all was forgotten in everlasting peace. Notwithstanding all his endeavours at concealment, she knew that he had become connected with loose characters, and she justly feared that, as a companion of fools, he too might be destroyed.

Midnight had now considerably passed, but this was only indicated in their dwelling by an old fashioned clock which had many years ago ceased to strike. The deep sound of the bell in the village spire, that adds so much to the impressive solemnity of the night watches, died away before it reached this secluded spot. Joseph's cottage was situated some distance from other habitations, on the edge of an extensive wood, the sphere of his daily occupation. Here he might have spent

his days and nights in patriarchal simplicity, had not the noisy fellowship of the village alehouse sometimes tempted him astray. It was there he became acquainted with those worthless individuals who were so likely to become his ruin, and spent the money that should have provided for the wants and comforts of a sickly wife and increasing family. All these recollections came into his mind, and, connected as they were with the beloved one whose uncomplaining sufferings from such conduct would so soon be over, filled him with shame and remorse. Joseph was a proud man, but he determined to confess his faults, and ask his wife's forgiveness, before she died.

Just then the sound of firing was heard, apparently within a few rods of the cottage, and, shortly after, heavy blows on the door, which shook the casement, and rattled every pane of glass. Joseph was too well aware of the unlawful deeds of his associates, not to feel some apprehension of the nature of the errand that had brought them so clamorously, and, at that unseasonable hour, to his house. However, he quickly ran down stairs, and on giving admittance to a group of desperate fellows, soon learned the particulars of the case. They had had an encounter with the gamekeepers, in which one of their number was wounded, which circumstance had obliged them to seek concealment in Joseph's cottage, as, from his hitherto unsuspected character, it was not probable they would be followed here.

They were not long in throwing out hints, that since Joseph had been so unexpectedly favoured with their company, they hoped he would treat them; fortifying their opinion by one or two fallacious maxims relative to strong drinks, which are now seldom heard except from those who love rather than approve of indulgence in them. Thus encountered, their host had not the courage to refuse what his house could afford; in the free use of this they soon became noisy, and, in spite of his remonstrances, one followed another in vulgar songs, and, emboldened by liquor, they loudly cursed the game laws, and keepers, and all the country magistrates, by turn. At length, they one by one fell asleep in their chairs, and Joseph crept slowly up stairs, fearing to encounter, and yet not daring longer to be absent from, his dying wife. To his vexation, he found that he had left open the door of her little room, in his hurry to admit his midnight visitors; so that the unhappy woman had been the unwilling listener to all the lawless conversation that had been passing below. As Joseph approached her bedside, he saw that she was fast sinking, and told, by a glance of her eye, that all hope of concealment, on his part, of any transaction of the night, was over. The few but earnest words that passed between those who were soon to be separated, at least on earth,—the last accents of warm affection, and yet bursting grief, are far too secret and too sacred to meet the stranger's eye. No syllable of reproach was there,—no language of rebuke was uttered; but the burden of the prayer that had so often arisen to heaven's mercy-seat, was comprised

in the last dying exclamation of hope or fear, ere both were for ever done away, "Meet me in heaven."

As the spirit departed from the body, and winged its way to the throne of God, Joseph sunk on his knees, and, for the first time in his life, breathed a prayer from a broken and contrite heart. The last exhortation of melting affection was like a nail fastened in a sure place. He thought on his wife's blameless life and peaceful death, and as he contrasted them with his own waywardness and miserable disquietude, the prayer of the publican was his, "God be merciful to me a sinner." He rose from his knees an altered man. The Spirit of grace was forming his soul anew, and purifying his heart by faith. From this time he lived a life of constant and fervent prayer, of willing though imperfect obedience, of ardent love to that Saviour whom he felt to be all his salvation and all his hope.

Joseph's four motherless children now found a father indeed; one who, while he provided for their bodily wants, had learned that higher wisdom, to care for their souls. By him they were regularly sent to a place of Sabbath instruction, and more than this, were taught at their own fire-side the truth as it is in Jesus, and the wonders of redeeming love. All these are now grown up, and are honestly and usefully employed for their daily bread. And better far than this, they are following in the steps of their parents, and entertain a firm and well-grounded confidence of meeting them in the Jerusalem above. Yes, the dying mother's prayer will doubtless be answered; they shall be guided through all the troubles of this world, and, sustained by Almighty power, shall go from strength to strength, till every one of them in Zion appeareth before God. Then shall faith be swallowed up in victory, hope expire in full and glorious fruition, when they shall at last be crowned with a happy and triumphant meeting, "no wanderer lost, one family in heaven."

Dear reader, perhaps there are few of us who have not a beloved relation or friend "passed into the heavens." Have not all of us been called to shed a parting tear, to receive a dying blessing, to take a farewell charge? Let the remembrance of such scenes be ever present in our thoughts,—let such recollections abide with us continually, and such admonitions deeply affect our minds. But oh, let them lead us to the peace-speaking blood of Jesus,—lead us to a believing reception of his gracious words, to a devout wrestling with God, till we obtain the blessing, and prayer be turned into praise. May both reader and writer obtain like precious faith, live in the joyful experience of the same blessed hope, and at last be gathered to one eternal rest.

DELAY IS DANGEROUS.

"I once," said an American minister, "knew a youth of sixteen; the son and hope of pious parents, and the favourite of a large circle

of acquaintances. He was my friend. We went together to the school-room, to the play-ground, to our chamber. I have seen him while listening to the pleadings of parental faithfulness urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day.

"One evening he met a circle of youthful acquaintances. It was a gay circle, and a thoughtless one. In the midst of their mirth his eye fell upon a hymn book. He opened it and read,

'And must this body die,
This mortal frame decay;
And must these active limbs of mine
Lie mould'ring in the clay?'

He laid down the book, and forgot its warning voice. Late that evening he came to my chamber breathing short like one who had been walking fast, and laid down by my side. After some time he turned to me and said, 'Will you get up and give me a glass of water, I feel unwell?' I arose and called the family. He was manifestly ill, but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case. Search was at length made, and it was found that, by mistake, he had taken a dose of deadly poison. The hand of death was then upon him. For three hours his body was writhing in agony, but that was forgotten in the more excruciating agony of the soul. I heard his minister tell him of a merciful Saviour. I heard his father, kneeling by his bedside, pour out to God the most agonizing prayer for him that language could express. I heard his mother exclaim, 'Oh, my son, my son!' till she swooned and sunk upon the floor. I heard him, as he tossed from side to side, cry out, 'O Lord, have mercy on my soul! O my God, have mercy upon me, mercy, mercy!' and then reaching out his hands to his father he exclaimed, 'I am lost! I am lost! am I not, father?' His breath grew shorter, and his voice fainter, until, raising his hands as if he would cry 'mercy' once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now as it were but an hour ago. That look of fierce despair is now in my eye, and my ears echo with the cry, 'I am lost! I am lost! am I not, father?' How can I forget them? They came from the death-bed of my friend, and that friend my only beloved brother.

"Reader, by my brother's dying groans, by the tears which fall upon this paper while I think upon him, and by the amazing sacrifice on Calvary, I beseech you remember and lay to heart the truth you are here taught, that 'Now is the accepted time. Now is the day of salvation!'"

AN AWFUL CONTRAST.

Contrast the calm and settled peace enjoyed by the earnest christian, with the turbulent and restless life of the votary of fashion. Hear the language of the devoted missionary Brainard, when near the termination of his arduous life: "My heaven is to please God and glorify him: that is the heaven I long for; that is my religion, and that is my happiness; and all those that are of that religion shall meet me in heaven. I do not go to heaven to be advanced, but to give glory to God. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God, is all. Had I a thousand souls, if they were worth any thing, I would give them all to God; but I have nothing to give when all is done. There is nothing in the world worth living for but doing good and finishing God's work; doing the work that Christ did. I see nothing else in the world that can yield any satisfaction besides living to God, pleasing him, and doing his will."

Hear now, and mark, the awful contrast. The following is an extract from a letter dictated by Madame du Daffant (a French lady of fashion) to Horace Walpole, a short time before her death:—"Tell me why, detesting life, I yet dread to die. Nothing convinces me that any thing will survive myself; on the contrary, I perceive the dissolution of my mind as well as that of my body. All that is said on one side or the other makes no impression upon me; I only listen to my own sensations, and I find only doubt and obscurity. 'Believe,' I am told, 'that is the safest way.' How can I believe that which I do not understand? But, if I am not pleased with others, I am still less so with myself. I have more difficulty in enduring myself than any one besides." This state of mind was what might have been anticipated from the society in which she had, during life, delighted; that, namely, of Voltaire, Grimm, Hume, and the rest of the philosophers. And her melancholy end was in precise accordance with the tenor of her life. Death seized her while in the act of playing at cards, in the midst of a circle of her gay and thoughtless friends; and so little concerned were the rest of the party at the solemn event which had just occurred, that they resolved, with a hardened indifference rarely to be equalled, to play out their game before they gave the alarm.

We may well shudder at such a conclusion to this life of folly and dissipation; and, oh, let us earnestly watch and pray that our closing scene may be a far different one. Let us now begin the christian life; seek to fulfil our appointed mission on earth; see to it that the influence we exercise is a high and a holy one; then shall we realize the happiness of the servant of God in this life; then especially shall we obtain the happiness of the life to come.

Varieties.

THE BIBLE.—The religion of the Bible, though having its earthly birth in the tent of a fugitive Hebrew, and reaching its maturity in the cottage of a peasant of Nazareth, has made its way over the whole earth, has come down through thirty centuries, and is still the chief source of spiritual life, the main support of moral effort, the prolific principle of high thoughts and pure aims and noble deeds throughout the civilised world. And if from the surface you enter into the depths of society, you find the Bible the patriot's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo the roofs of ten thousand times ten thousand christian temples, and the child's prayer night and morn is lisped forth in the simple and comprehensive words which were dictated by Him who is its central light. The poetry of the Bible has been the forming power of the greatest modern poems; for Tasso, Milton, and Cowper, present in high relief the features of its moulding hand. And its high and aspiring spirit, its heavenward tendencies, its ethereal sanctities, its judicial grandeur, have given birth to those sublime creations in architecture and painting, which are seen in the works of Michael Angelo, and may be designated the school of christian art. Nor is there any department of human thought or effort that biblically-educated men have not enriched or adorned.—*Dr. Beard.*

THE CONCESSIONS OF INFIDELS.—Lord Barrington once asked Collins, the infidel writer, how it was that, though he seemed to have very little religion himself, he took so much care that his servants should attend regularly at church. His reply was, that "he did it to prevent their robbing or murdering him." "No religion," says Bolingbroke, "ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as *Christianity*." Paine asserted that "Jesus Christ was a virtuous and an amiable man, and that the morality which he preached and practised was of the most benevolent kind." Hume, being asked which he thought was better for the common people, to believe in the Scriptures, or disbelieve, instantly said, "*Why, to believe.*" "Shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" said the dying daughter of a pious mother to her infidel father. "Believe in what your mother has taught you," was his reply. Well might Young say,

"How disbelief affirms what it denies!"

A Page for the Young.

"NOW IS THE TIME."

This would be a good motto for all boys and girls. Boys and girls often put off what they should do until another time, while perhaps that time never comes. When advised to act in a different way from their present, they often say they will do so by-and-by, and so neglect what would do them good, and make them happy. This is not wise, for what is worth doing at all, is worth doing now. Do you wish for knowledge and wisdom? Seek them at once, for "now is the time." Do you wish to conduct yourselves, when grown up, in such a way that others may respect and love you? Begin to do so at once, for "now is the time." Do you wish to become a follower of Jesus; to live in the love and fear of God; to have christians for your friends, and heaven for your home? Set about it at once, for "now is the time." Numbers of old people tell us that they wish they had done many things when they were young, for they cannot do them now. They are so sorry for their neglect, that they desire to have their days over again; but this cannot be: so all who let the time pass away without doing what they then should, will never find the opportunity come again, and will always have cause for sorrow.

There was a gentleman whose man-servant happened to offend him in some way; his master called him, and giving him a stick, said, "When you find a greater fool than yourself, give it to him." Some time after this the master was taken ill, and just before his death the servant went to his master's bed-side to bid him farewell, when the master said to his servant, "I am going to leave you behind; I am going a great journey into the other world." So the servant said he hoped he had made provision for the journey, and had prepared for his departure. The master said he had not prepared at all. Then the servant said to his master, "Sir, when you gave me this stick, you told me when I found a greater fool than myself I was to give it to him; I now give it back to you: for he is the greatest fool who neglects, when he has the time and the opportunity, to prepare himself for so important a time."

Boys and girls, make the motto I have given you yours; never put off till to-morrow what you can do to-day, and you will be happy during your life, happy at the time of death, and happier still in the world to come.

TRUE WISDOM.

"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence, then, cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the same thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING."—*Job xxviii. 12—28.*

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD."—*1 Cor. i. 21—24.*

داخل کریگا۔ اور وہاں تُم اُسکے ساتھ رہو گے * اور
 جس طرح کوئی شخص اِس دُنیا میں اُسکو جاننے اور
 پیار کرنے اور اُسکی سنایش نہیں کرنے سکتا ہی
 اِسی طرح سے تُم اُسکو جانو گے اور پیار کرو گے اور ستایش
 کرو گے * تب تُمکو کبھی اور کچھ دُکھ نہوگا
 اور تُمہاری اور کچھ تقصیر کبھی نہیں ہوگی
 لیکن اِس دُنیا میں جیسے کہ کوئی نہیں سمجھنے
 سکا ہی ویسے ہی تُم عقلمند اور خوشدل ہو گے *

تمام شد

خُدا کے حُکم کے مُوافِق تُمکو تمام لوگوں کے ساتھ چلنے
 ہوگا * اگر لوگ تُم پر نامہربان ہیں خُدا نکرے کہ تُم
 بھی اُنکے ساتھ ویسی ہی ناخوشی سے درپیش آؤ *
 خُدا کا حُکم یہہ ہی کہ جیسا تُم چاہتے ہو کہ لوگ تُم سے
 کریں تُم بھی اُنسے ویسا ہی کرو *

خُدا کے حُکم کو ماننے سے تمہاری نیک بختی اور
 سعادت مندی ہوگی * اگر تُم اُسکے حُکم کو نہ مانو گے وہ
 تُم سے ناراض ہوگا اور سزا دیگا * اور جس طرح سے اُسکی
 مرضی ہوگی وہ تُمکو سزا دینے سکتا ہی * وہ تمہارے
 ما باپ اور سب دوستوں کو اور جو کچھ کہ اُسنے تُمکو
 دیا ہی سب تُم سے لینے سکتا ہی * اور موت کے بعد
 ہمیشہ تُمکو عذاب دینے سکتا ہی * لیکن اگر تُم نیک
 بختی میں اُسکے فرمان کو بجالانے میں کوشش کرو تو
 وہ تُمکو برکت دیگا اور مدد کریگا اور تمہارے دل میں
 خوشی پیدا کریگا * اور مرنے کے وقت یعنی جسوقت
 بدن سے تمہاری روح جدا ہوتی ہی تُمکو بہشت میں

چودھویں فصاں

خدا کی مُحبّت تمکو کرنی چاہئے * نیک بخت
 آدمی اور سب چیزوں اور لوگوں سے خدا کو پیارا
 رکھتے ہیں * جب وہ فجر کو اُتھتے ہیں اور رات کو
 جسوت سونے جاتے ہیں تب وہ ہمیشہ خدا اور
 اُسکی مہربانیوں کو یاد کرتے ہیں - اور دنکو بار بار
 یاد کرتے ہیں - اور اُسکی تعریف میں باتیں کرے
 یا سنّے یا پڑھنے چاہتے ہیں *

خدا سے تمکو دعا مانگنے چاہئے * اور دعا مانگنے میں
 اُسی طرح کی بات کہنے چاہئے کہ اے پروردگار تو بڑا
 مہربان اور مُحبّت کے لائق ہی * ۛ ۛ ۛ رے سب گناہوںکو
 بخش دے - اور تو ہمارے دلوں میں اچھے اندیشے
 پیدا کر کہ ہم نیک کام کریں - اور ہم پر اور ہمارے
 ما باپ پر اور ہمارے اُستاد اور تمام دوستوں پر اپنی
 برکت دے * اور جو جو چیزیں ہمارے واسطے
 مناسب ہیں وہ سب ہمکو دے *

قادِرِہی اُسکو پہچاننے والی تمہاری روح ہی * جانور
 خدا کو اور اُسکی پیدا کئی ہوئی چیزیں نہیں جانتے
 ہیں * اگر تم اُنسے کہو وے سمجھنے نہیں سکتے
 ہیں لیکن تمہاری روح وہ باتیں بوجھنے اور دریافت
 کرنے سکتی ہی کہ وے نہیں معلوم کرنے سکتے ہیں *
 جانوروں کے مانند تمہارا بدن مرجائے گا اور جب قبر
 میں تم رکھے جاؤ گے تب گوشت تمہارا کترے
 کھا لینگے اور تمہاری ہڈیاں چونا ہو جائیں گی لیکن
 تمہاری روح ہمیشہ جینی رہیگی اور کبھی نہ مریگی *
 سب چیزیں خدا کے اختیار میں ہیں * وہ تم کو
 جیتا رکھنا ہی اور جسوقت چاہیگا تم مرجاؤ گے خدا کی
 قدرت سے کچھ باہر نہیں ہی * جس جگہ میں تم
 رہتے ہو وہ جیسا دن کو ویسا ہی تمہیں رات کو دیکھتا
 ہی * جو کچھ تم کرتے ہو یا دل میں سمجھتے ہو
 خدا سب جانتا ہی * اور اُسکے علم سے کچھ باہر
 نہیں ہی *

دیتے ہیں اُنکے سوا کچھ اور کتابیں مت پڑھو * جو کتابیں
 تمہارے پڑھنے کے لائق نہیں وے بُرے مُصاحب
 کے مانند ہو کر بُرا کام سکھاتے ہیں - اور بُری کتابیں
 پڑھنے سے نا پڑھنا بہت اچھا ہی *

تیرھویں فصل

تمہارے ما باپ تم پر بہت شفقت کرتے ہیں لیکن
 خدا اُنسے تم پر بہت زیادہ مہربان ہی اور تمہارے
 واسطے اُسنے بہت اچھا کیا ہی * اُسنے ما باپ اور
 جو کچھ تمہارا ہی سب تم کو دیا ہی * وہ آدمی نہیں
 لیکن سب آدمیوں سے دانا تر اور بہتر ہی * اُسنے سورج
 چاند ستارے زمین آسمان اور پانی درخت پھول اور
 چڑیاں جانور مچھلی کیرے اور مرد عورت لڑکے اور
 لڑکیاں کو پیدا کیا ہی *

اسینے جانوروں سے تم کو بہت بہتر پیدا کیا ہی - اور
 تم کو ایک روح دی ہی * جو خدا بہتر اور دانا اور

کہ کوئی اُنکی بات سُنتا ہی تو تم دروازے سے مت
جھانکو اور کہیں کہتے ہو کہ کنسوئی مت لو *

بارہویں فصل

جیسا کہ تمہارا اُستاد تم کو کہتا ہی ویسا ہی کرو *
لکھنے پڑھنے میں اور جو کچھ تمہارے ما باپ تم کو پیار
و محبت سے سکھاتے ہیں یا چاہتے ہیں کہ تم سیکھو
یہ سب سیکھنے کے واسطے بہت محنت کرو *

تم ایسا مت سمجھو کہ تم اپنے اُستاد اور ما باپ سے
اچھا جانتے ہو * اُنکی عمر تمہاری عمر سے بہت
زیادہ - اور اُنہوں نے بہت پڑھا اور دیکھا اور سنا ہی
جسکی بابت تم اتنا نہیں جانتے ہو * تمہاری عمر
چھوٹے لڑکوں کی عمر سے زیادہ ہی اور تم اُن سے زیادہ
جانتے ہو اور بڑی لڑکیاں اور لڑکے تم سے زیادہ جانتے
ہیں اور عورتیں اور مرد بڑے لڑکوں اور لڑکیاں سے
زیادہ جانتے ہیں *

جو کتابیں کہ تمہارا اُستاد یا ما باپ پڑھنے کے واسطے

کہ اُنکی صحبت تمکو بھی اثر کر جائے اور لوگ تمکو اُنکے ساتھ دیکھ کر جانینگے کہ تم بھی اُنکے مانند ابتر ہوئے * جو لوگ کہ اُنکے ساتھ تم رہتے ہو اگر وہ آوارہ ہیں تو ہوشیار رہو کہ اُنکے چال اور چلن نہ سیکھو * اگر وہ دیکھتے ہیں کہ تم سعادت مند ہو شاید وہ بھی تمہاری طرح نیک بختی اختیار کریں * بھلے لوگوں کو رزالوں کے اطوار سیکھنے نہ چاہئے بلکہ کم ذاتوں کو لازم ہی کہ نیکذاتوں کے کام سیکھیں *

گیارھویں فصل

جو امر کہ لوگ نہیں چاہتے ہیں کہ تم اُسکو معلوم کرو اُسکے دریافت کرنے میں اپنے دل پر خواہش مت رکھو * بے اجازت اُنکی خط کتابت اُنکا مت دیکھو شاید اس خط کتابت میں کچھ ایسا ہی کہ وہ تم سے چھپاتے ہیں *

اگر لوگ آپس میں باتیں کرتے ہیں اور نہیں جانتے ہیں

چیزوں کو زیادہ چاہتے ہو لیکن اُسکی شکر گزاری کرو *
 جسقدر بھوکھ ہی اُس سے زیادہ ہرگز مت کھاؤ *
 جو لوگ بہت کھاتے ہیں وہ پیتھو کھلائینگے - اور
 احمق اور بوجھیل اور سُستی ہوتے ہیں * اکثر اُنکے
 سر اور پیٹ میں درد رہتا ہی *

اگر تمہاری ایک الماری ہی اُسکو اور جو چیز اُس
 میں ہو سب کو اچھی طرح سے سینٹو * جو لوگ کہ
 ہمیشہ چیزوں کو اپنی جگہ میں رکھتے ہیں وہ کبھی
 کچھ چیز نہیں کھوتے ہیں - اور جسوقت اُنکو کوئی
 چیز درکار ہوئی تو وہ جانتے ہیں کہ وہ چیز کہاں
 ہی - اور اُسکی تلاش میں اُنکے اوقات نہیں ضائع
 ہوتے ہیں *

دسویں فصل

جولتر کے جھوٹے کہتے یا چوری کرتے یا قرضہ کرتے
 یا گالی دیتے ہیں اُنکی صُخبت میں مت بیٹھو ایسا نہو

آٹھویں فصل

تُمْ تندرُست یا بیمار ہو صفائی کے اور زیبائی کے ساتھ رہو * اپنے ہاتھ اور منہ اور بال اور تمام بدن کو صاف رکھو * اپنے کپڑے بہت ستھرائی کے ساتھ پہنا کرو * گندے بدن اور میلے کپڑے والوں کو دیکھنے سے اور اُنکے پاس بیٹھنے اور اُٹھنے سے دلکو ایک نہایت نفرت آتی ہی *

جولر کے بن نہائے دھوئے اور میلے پھتے کپڑوں کے ساتھ رہتے ہیں اُنسے دے لڑکے جو اپنے بدن اور کپڑوں کو اچھی طرح سے پاک و صاف رکھتے ہیں چُست و چالاک اور تندرُست اور ہنس مکھ اور خوش وقت رہتے ہیں *

نویں فصل

جو کپڑے اور کھانا تمکو دیا جائے اگر تمہارے لائق ہی اُسکا عیب مت کرو * اگرچہ تم اُس سے اور

کھانے کے لئے گوشت نہیں اور حاضری کے واسطے
دودھ روٹی نہیں اُنکو دو۔ یا اپنے ما باپ سے کہو
کہ دے دیویں *

جس گھر میں تم رہتے ہو اگر اُس گھر میں کوئی
بیمار ہو تم چپ چاپ رہو ایسا نہو کہ دے تم سے
گھبرا کر بیزار ہویں *

اُنکے اچھے ہونے کے واسطے جتنی کوشش تم سے
کی جائے اتنی کرو *

جسوقت تم بیمار ہو صبر اختیار کرو * مت رو
اور جو کوئی دردمند سے تمہاری خدمت کرے اُسے
بیزار مت ہو جاؤ *

تمہارے اچھے ہونے کے لئے جو دوا تمکو دی
جائیگی اُسکے کھانے میں کچھ مت بولو اور ترش رو
مت ہو * دوائیں چیکھنے کے واسطے اچھی نہیں
ہوتی ہیں بلکہ شفا پانے کے لئے ہوتی ہیں *

ایک جانور دوسرے جانور کو مارتا ہی جیسے کہ بھیڑ یا بھیڑیکو مارتا ہی - اور چیل اور باز اور عقاب چھوٹی چھوٹی چڑیوں کو مارتے ہیں - اور چھوٹی چڑیاں کیتے مکتیوں کو مارتی ہیں * لیکن بھیڑ یا بھیڑیکو اور چیل اور باز اور عقاب چھوٹی چڑیوں کو اور چھوٹی چڑیاں کیتے مکتیوں کو کھانے کے واسطے مارتے ہیں نہ جیسے کہ کوئی نت کھت لڑکے یا لڑکیاں مکھی اور چڑیاں اور چھوٹے کسی جانور کو کھیلنے کے واسطے پکڑ کر کے دکھ دیتے یا مار دالتے ہیں * افسوس کہ یہ کھیل بڑے سنگدل لوگوں کا ہی *

ساتویں فصل

کسی چیز کو نقصان مت کرو * جو چیز کہ تمہارے کھانے پینے سے زیادہ ہو اسکو ضائع مت کرو اور پھینک مت دو - بلکہ اُن چھوٹے غریب لڑکے یا لڑکیاں کو جنکے پاس بہت پہننے کا کپڑا نہیں اور

میں تُمکو دیکھے تو تُمکو درد مند ہی اور مہربانی سے
دیکھے اور تمہاری مدد گاری کرے *

چھٹھی فصل

کسی شخص کو یا کسی انبول جانور کو ستانے میں اپنے
دِل کو کبھی خوش مت کرو * بہت جانور ذبح کئے جاتے
ہیں اِس لئے کہ اُنکا گوشت ہمارے کھانے کے واسطے ہی *
اور بہت جانور مارے جاتے ہیں کہ اُنکے جیتے رہنے سے
ہمارا بہت نقصان ہوگا * لیکن چھوٹے لڑکے یا لڑکیاں مکھی
کو پکڑ کر اُنکے بازو اور تنگری توڑ دالیں یا بھمبھیر کو
پکڑ کر کے جانسے مار دالیں یا چھوٹی چھوٹی چڑیوں کو
اُنکے اچھے نرم اور گرم کھوندیسے نکال کر لے جائیں یا تلو اور
گدھے کو پکڑ کر اُنکی پیٹھ پر سوار ہوں اور مارے
چابکوں اور سونٹوں کے اُنکی پسلیاں لہو لوہان ہو جاویں
اور گھاؤ پر گھاؤ پڑ جائے یا اور کوئی ایسا سنگدل کام
کریں اِسکا کوئی سبب ہمکو معلوم نہیں ہوتا ہی *

کو دیکھو اُنکی طرف شوخی سے مت تا کو اور
اُن پر مت ہنسو اور اُن پر تھتھا مت مارو *

اگرچہ تم ابھی جوان اور تندرست اور اچھے شکل
ہو لیکن جو تم بیمار پڑ جاؤ گے بہت ہی دبلے اور پتلے
اور کم زور اور بد شکل ہو جاؤ گے یا اتنا تم کہیں سے
گر پڑو تو تانک تمہاری قوت جائیگی اور پیٹھہ چرجائیگی
اور تم لنگرے یا کبجے ہو جاؤ گے *

اگر تم بڑھاپے تک جیتے رہو تو تمہارا بال سفید
ہو جاویگا یا آپ سے گر پڑیگا - اور تمہارے دانت
ہل جائیں گے - اور تمہارا منہ جھریوں سے بھر جائیگا -
اور تم چھوٹے لڑکوں کے مانند بہت کم زور ہو جاؤ گے -
اور شاید کہ تم بھرے یا اندھے یا لنگرے ہو جاؤ گے *

اگر ایسی حالت میں کوئی نکت کہت لڑکا یا لڑکی تم سے
ہنسنے یا تھتھا کرے تو اسوقت ایسی حرکتیں نہ کرو
بھارینگی * نہیں مجھے یقین ہی کہ اسوقت تمہارے
دل کی بھی یہی آرزو ہوگی کہ جو کوئی اس حالت

کون شخص تُو مزاج اور جھگڑالو کو پیار کرتا ہی ؟
 اور کون شخص اُنکے ساتھ رہنے یا اُنکی تابع داری
 کرنے چاہتا ہی ؟ دے حشاش و بشاش نہیں ہوتے
 ہیں * اُنکے دلوں میں کچھ خوشی نہیں ہی * دے
 گھبرائے رہتے ہیں * جس طرح کہ لوگ اخلاص مندوں
 اور نیکذاتوں اور حلیموں کو چاہتے ہیں اور اُنکی
 تابع داری کرتے ہیں اِسی طرح سے دے اُنکے ساتھ
 نہیں درپیش آتے ہیں *

اگر تُو کوئی مطلوب چیز نہیں مِل سکتی ہی تو
 اُسکے لئے اوروں کو تصدیع مت دو - اور بیزار اور تڑش رو
 مت ہو - اور اُسکے واسطے کچھ اندیشہ مت کرو -
 لیکن اور کسی چیز سے اپنے دل کو خوشی کرو یا دوسرے
 کام کی طرف متوجہ ہو * کوئی آدمی تمام مطالب
 اپنے کو نہیں پانے سکتا ہی *

پانچویں فصل

جِس وقت تُو بوڑھے یا بد صورت یا کُترے یا لنگڑے

اگر تم نے غفلت سے کوئی غلطی کی ہی اور اُسکی
 سزا سے ڈرتے ہو تو بھی انکار مت کرو * جو غلطی تم نے
 کی ہی اُسکے لئے اگر تم پشیمان ہو اور پھر ایسا نہ کرنے
 میں ہوشیاری کرتے ہو تو لوگ تم سے بیزار نہ ہونگے *
 اور ہرگز تمکو اُسکی سزا نہ دیں گے * سچ بات کہنے کے
 واسطے دے تمکو پیار کریں گے * تم نے اپنے گناہ چھپائے اور
 اپنے کو سزا سے بچانے کے واسطے جھوٹہ بات مت بولو *
 پس دے تمہاری بات پر ہمیشہ باور کریں گے *

جھوٹہ کہنا بہت بُرے بیوقوف کا کام ہی - اس
 لئے کہ جھوٹے کی عمر بہت ہی کوتاہ ہی * جھوٹہ
 کہنیوالا باجی اور شیر ہی * خدا نے کہا ہی کہ
 جھوٹہ مت بولو - اور بھی کہا ہی کہ جھوٹہ کو
 میں دشمن جانتا ہوں اور اُنکو اُسکی سزا دونگا *

چوتھی فصل

کسی شخص کو بے ادب مت کہو اور جھگڑا مت کرو

تیسری نسل

جھوٹے بات کہہی مت بولو * جو کچھ تم نے
 دیکھا ہی یا سنا ہی اُسکا بیان اگر تم کرنے چاہتے ہو
 تو جیسا کہ گذرا ہی ہو بہو ویسا ہی بیان کرو گے *
 اچھی کہانی بنانے کے واسطے اُس میں اپنی طرف سے
 کوئی دلدیر بات مت لے آؤ * اگر اس میں کچھ
 کچھ بھول گئے ہو تو بے وسواس کہو گے کہ ہم دے
 باتیں بھول گئے ہیں * جو آدمی اپنی سچائی کو پیارا
 رکھتے ہیں دے تھتولی سے بھی جھوٹے نہیں
 بولینگے * کوئی قول و قرار کرنے کے آگے اچھی
 طرح سے سوچو * اگر کہو گے کہ ہم ایسا کرینگے اور پھر
 ویسا تم نہیں کرتے ہو تو تم جھوٹے کہنیوالے ہو گے *
 اُسکے بعد کون تمہاری بات کو مانے گا یا تم پر بھروسا
 کریگا ؟ جو لوگ اپنے وعدے کو پورا کرتے ہیں اور
 سچ بات کہتے ہیں اُنکے سوا اور کسی آدمی پر بھروسا
 نہیں کیا جاتا ہی - اور اُسکی بات نہیں مانی جاتی ہی

کمینے کہتے ہیں ویسے تم مت کہو * وے کہتے ہیں کہ
 یہ بہت ہی ادنیٰ چیز ہی کہ کوئی اسکے گم ہونے سے
 افسوس نہ کریگا۔ اور کوئی مجھ کو نہیں دیکھتا ہی۔ اور
 یقین ہی کہ کوئی نہ جانے گا کہ میں نے اسکو چورایا
 ہی * لیکن تم اس طرح کہو کہ میں نہ چور اؤنگا۔ اگرچہ
 کوئی آدمی مجھ کو نہیں دیکھتا ہی لیکن خدا تو مجھ کو
 دیکھتا ہی۔ اور اگر میں ایک بار چوری کروں تو پھر
 ہمیشہ چوری کیا کرونگا۔ اور جو لوگ مجھ کو پہچانتے ہیں
 وے سب مجھ کو چور جانینگے۔ اور چور کے موافق
 میری سزا اور تہمت اور بدنامی ہوگی۔ اور لوگ
 میرے ہاتھ میں اپنے مال کو سوہنے کے واسطے
 دے رینگے۔ اور مجھے یہ کمال یقین ہی کہ اسمیں حال
 میرا بہت ہی تباہ ہوگا۔ اور بڑا افسوس جو اس سے
 بدتر ہی یہ ہوگا کہ خدا مجھ سے ناراض ہوگا۔ اس لئے
 کہ اسکا ایک بڑا حکم یہ ہی کہ تو چوری مت کر *

اور بہن کو جو ایک ما باپ سے پیدا ہوئے ہیں اور
ایک گھر میں اُنکے ساتھ پرورش پائی پیار نہ کریں
تو اور کسکو پیار کریں گے اور کس پر مہربانی رکھیں گے ؟
جو چیز کہ تمہاری نہیں ہی اُسکو ہاتھ مت لگاؤ *
اور دوسرے آدمی کی چیز کو بے اذن و اجازت اُنکے
مت لو *

ای لڑکوا اپنے ما باپ کے یا اور لوگوں کے باغ میں
سے کوئی بھول یا پھل بے حکم مت چھو اور نہ
تورو * اور اپنے ہم جولیوں سے کوئی چیز کھانے یا پینے
کا ایک ذرہ بھی بے اجازت مت لو * اور اگر تمہارے
ما باپ بہت نادار ہیں کہ لکڑی آگ جلانے کے واسطے
اُنکے پاس نہیں تم اپنے پڑوسی کی حویلی سے یا اُنکی
درخت کی ڈالی سے کات کر مت چوری کرو * اگر تم
چھوٹی چھوٹی چیزیں چورائے گے تو بڑی بڑی چیزیں
بھی چوری کرنے سیکھو گے * اگر کسی وقت تمہارے
دلیں کچھ چورائے کا ارادہ ہو تو جیسے کہ بیوقوف اور

دوسری فصل

اپنے بھائی اور بہن کو پیار کرو * اُنکو دِقّ مت کرو
 اور اُنکو تصدیع مت دو اُنکو گالی مت دو اور اُنکے
 مارنے کے واسطے اپنے چھوٹے ہاتھ اُن پر مت اُتھاؤ *
 اگر اُنکی کوئی چیز جو تم چاہتے ہو وے نہ دیویں
 تم خفامت ہو اور اُنسے اُسکے لینے پر ہتھہ مت کرو *
 اگر وے تمہاری کسی چیز کو چاہتے ہیں اُسکو اُنکے
 ساتھ آپس میں بانٹ لو * اگر تمہارے ما باپ تمکو
 لڑتے دیکھتے تو تم سے بہت ہی آزرده ہوتے * وے
 تمکو بڑی چاہت سے پیار کرتے ہیں اور چاہتے ہیں کہ
 آپس میں ایک دوسرے پر محبت کرو اور صلح و سلامت
 میں جیتے رہو * اگر تم اپنے ما باپ اور بھائی بہن کے
 ساتھ اچھی طرح سے نہ چلو گے تو لوگ تمہارے حق
 میں کچھ اچھا نہ کہیں گے یا بہتر نہ سمجھیں گے * اور
 وے اپنے دلوں میں کہیں گے یہ لڑکے اگر اپنے ما
 باپ کو کہ جنہوں نے اُنکو پالا پوسا ہی اور اپنے بھائی

لئے پلنگ تمہارے واسطے کسے تیار کیا ہی ؟ اور تمہاری خوشی سے کون ایسا شخص خوش ہی ؟ اور تمہارے دکھ سے کون ایسا درد مند ہی ؟ جب تم بیمار ہو یا اور کسی دکھ درد میں گرفتار ہو کون مہربانی اور شفقت سے تمہاری خدمت اور بیمار داری کرے ؟ تمہاری تندرستی اور توانائی اور اچھی چیز ہاتھ لگنے کے واسطے کون خدا کے آگے دعائیں مانگتا ہی ؟

تم اپنے ما باپ کا حکم مانو * جو کہ تمہارے لئے اچھا ہی وے تم سے بہت بہتر جانتے ہیں اور وے چاہتے ہیں کہ تم نیک بخت اور عقلمند اور سعادت مند ہو * اگر تمہارے ما باپ بیمار یا اور کسی رنج میں ہیں انکی تسلی دینے میں اپنے مقدور بھر خدمت کرو * اگر وے غریب ہیں تم انکی مدد کرنے کے لئے کمائی کرو * یاد کرو کہ انہوں نے تمہاری کتنی خدمت کی اور کتنا دکھ اٹھایا ہی *

چوتھا باب

لڑکوں کی نصیحت میں

پہلی فصل

تُم اپنے ما باپ کو پیار کرو کہ وہ تم کو بہت چاہتے ہیں اور تمہاری ولادت سے انہوں نے بہت خبرداری کی ہے * جس وقت کہ تُم بہت چھوٹے اور کم زور تھے اور کچھ بات بولنے نہیں اور ایک قدم بھی چلنے نہیں سکتے تھے اور رونے کے اور بہت دکھ دینے کے سوا اور کچھ کام تُم نہیں کر سکتے تھے اُسی وقت سے تمہارے ما باپ نے تُم کو پیار کیا اور تمہاری پرورش کی ہے * ما باپ کے مانند تُم پر اور کون ایسا شخص مہربان ہے؟ تمہاری تربیت میں اور کون ایسا شخص اتنی محنت اٹھاتا؟ جو کچھ تُم جانتے ہو وہ تُم کو کس نے سکھایا ہے * اور تمہارا کھانا پینا اور کپڑا اور رات کو سونے کے

بہادرروں کی بہادری وقت پر معلوم ہوتی ہی *
 پاکیزگی ایسی چیز نہیں کہ کسی کو نہ بھاوے *
 پروردگار کے ساتھ کوئی لڑ نہیں سکتا ہی * پرہیزگار
 کی پرہیزگاری دین دار کی دین داری سے بڑھ کر
 ہی * ب سے جوانی نہیں ہاتھ لگتی ہی
 اور تناسے تو نگری * دوزخ میں بھی دھکم دھکا *
 رنجیدگی کے بعد راحت ملتی ہی * فروتنی سے
 عزت حاصل ہوتی ہی اور تکبری سے ہلاکت *
 وقت پر مال گذاری کرنے سے رضامندی حاکم
 کی ہوتی ہی * مخالفت سے مدد گاری بری
 چیز نہیں * جو زمانہ تیرے ساتھ موافقت
 نہ کرے تو تو زمانہ کے ساتھ موافقت کر *

کَہل کَہلانا گُدُگدانا گِرِفَناری گِل گِلانا
گولندازی گُہم گُہمانا لَر کَہرانا

مالگنداری مُبارکی مُحاسبہ مُحالفت
مددگاری مُسافرت مُسکرانا مُضایقہ ملامنی
مُوافقت مہربانی نگہبانی ورغلانا ہریرانا
ہل ہلانا بگانگی

سبق .

آدمی کو آدم گری لازم ہی * بے سبب
آزردگی کا کُچھہ علاج نہیں * سب کوئی
اپنی اپنی آسودگی چاہتا ہی لیکن اُسکی
راہ سے واقف نہیں * بہہ باز بگر آسمان نِٹ نِٹ
نِٹ بازی گری ہر ایک پل میں کرتا ہی *

(۷۶)

تَلِیلانا تَلَملانا تَمتمانا تَنتنانا توانائی تونگري
تَهک تَهکانا تَهلُتَهلانا تَکساليا تَل ملانا

جریمانہ جگمگانا جلابلا جھنجھنانا چراينده
چَرچَرانا چُلُبلانا چهلچهلانا دانٹاکلکل درگذرنا
درماندگي درمياني دندنانا دھتوربا دھردھرانا
دھکم دھکا دھدھمانا

رُخصتانا رسمسانا رنجيدگي روبکاري زندگاني
سارنگيا سان بُجهانا سرسرانا سرفرازي سزاواري
سلامتی شاميانہ شرمندگي صوبہ داري
طلبگاري غريبانہ غنغانا فروتنی

کاربگري کاودينا کچکچانا کَرکرانا کيفائتي
کُلُبلانا کَلکَلانا کهدکهدانا کهترکهترانا کهسکهسانا

تیسرا باب

چار حرکت کی باتیں

آبادانی اتفاقاً اٹکل پچواہ مقاپن ادلا بدلا آدم گری
 آزرگی آزمودگی استخارہ استعمال آسودگی
 اقرارنامہ امتیازی آناکائی انگشتانہ اونٹ کٹارا

بارہ سینکا باز رنگنا بازیگری باقر خوانی بلا بھولا
 بلا خانہ بانی کاری باؤبتاس باؤگولا بجالانا
 بخشی گری برادری برہانا برہالانا بوندیانا
 بہادری بہر بہرانا بہر بہرانا پایادہ پاکیزگی
 پیجامہ پتکاجانا پروردگار پرہیزگاری پریشانی
 پراپانا پلپلانا پھارپا پھر پھرانا پھسپھسانا پیغمبری

تحصیل داری تحویل داری تریانا تلادانی

تہلکانا رکھوانا روزگاری روزنامہ سُکھلانا قبرستان
 گورستان گھبرانہ گھسیانا گھسیٹنا لتھارنا لتھیانا
 مالامال مالگذار ماہتابی مذکورات نتھارنا
 ورغلانا ہریرانا ہوشیاری ہندولنا

سبق

اِس جرّ کا اُگھارنا کسی سے نہ پُرسکیگا * چاروں
 طرف اندھیرا ہی کُچھہ نظر نہیں آتا * ہر ایک
 اپنے کام کا بانی کار ہوتا ہی * دو دشمن کے بیچ
 عداوت کی آگ کا بھڑکانا چُغل خور کا کام ہی *
 دام لگانے کے وقت پرندوں کا بھڑکانا اچھا نہیں *
 یہہ لڑکا بڑا پُھرتیلا ہی * جوانوں کا پُھسلانا کُچھہ
 بڑی بات نہیں * دو آدمی کو آپس میں جگھڑانا
 شیطان کا کام ہی *

گُذران کرو بھائیوں کی طرح اور معاملہ کرو بیگانوں
 کی طرح * دنیا دار غافل ہیں جب مرینگے تب
 خبردار ہونگے * عالم پہچانتا ہی جاہل کو کہونکہ
 وہ بھی جاہل تھا * اکیلا ہونا عقلمند کا بہتر
 ہی بدکی ہمنشین سے * تمہارے مزاج سے ابھی
 لڑکپن گیا نہیں *

باتیں سات حرفی تین حرکت سے

اُتھلانا اُتھکھیلی اُتھلانا اُچھالنا ادھیانا
 اِسْتِقْبَال اُکھارنا الجھیرا اندھیرا انگیتھی اودبلاؤ
 بالا پوش بانی کار باوگولا بزرگوار بندوچھی بھٹکانا
 بھڑکانا پاکبازی پایتابا پایجامہ پایخانہ بٹھرانا
 بچھورنا پرکھانا پھرتیلا پھسلانا پھسلانا پھیلانا
 تحصیلنا ترپھانا توتلانا چھترانا جھگڑانا دکھلانا

سُجھانا سرکانا سرنامہ سُستانا سُکھانا سُلگانا
 سمجھانا شرمانا شفتالو عقلمند فرمانا فریادی
 فیروزہ قربانی کُلهاری گریبان گنونا گھمانا لپیتنا
 لپتانا لتیانا لٹکانا لوزانہ لڑکاپن لکھانا لنبانا

ماندگی مچھوڑنا مُختاری مددگار مردانا
 مزدوری مسلمان مشغولہ مغروری مُلاقات
 مُنجات منگانا مہمانی نادانی نچھوڑنا نذرانا
 نزدیکی نقرانی نقارچی نکالنا نہلانا ہتھیلی
 ہمیانی ہنسانا یارانا یونانی

سبق

انجانا راستہ چلنا بہت مشکل ہی * قنّاد
 استغنا اور صبر سے مقصود ملتا ہی * رات کو بیابان
 میں غافل ہو کر سونا دانائی سے بہت دور ہی *

باتیں چہہ حرفی تیں حرکت سے
اُپاسنا اُتارنا اُترانا اُتھانا اُجارنا اُجالنا اُچھلنا
اِحتیاج اِختیار ادھیلا ادھیلی ارزانی آزمانا
آزمایش آزمودہ استغنا آسودگی اشتہار اُکھڑنا
التانا انتظار انجانا انگارا انوٹھا انھونا اکتھا

باہونی بارانی بازاری باورچی بتلانا بتورنا بتھانا
بجھانا بجھانا بخشنا بدلانا برسانا برھاپا بسانا
بگڑنا بیابان بیگانا پہنچنا پچھانا پرنا پڑنا پروانا
پڑھانا پسانا پشیمان پکڑنا پکوانا پنیالا

تُتلانا تراشنا ترکاری تریانا تکراری تورانا
چارپائی چبھانا چبکنا چنگاری خداوند
خربوزہ خریدار خزانچی دانائی درماہا دروازہ
دلوانا دلہاری دراونا رگیدنا رنگنا

(۷۰)

مسلمانا مصلحت مُصیبت معرفت مکارہ
مکاری ملائی مناسب مُواحب

ندامت نشانی نقارہ نکارہ نگلنا نوازش نوکری
نہانا نہایت وزیری نکالت ولایت ہٹانا ہرطرف
ہزاری ہنسانا ہلاکت ہمارا ہمیشہ یگانہ

سبق

مال تجارت سے برہتا ہی * دوست رفاقت میں
پورے ہوتے ہیں * سفارش میں بہت فائدے
حاصل ہوتے ہیں * جب تلک ایک کام سے
فراغت نہیں ہوتی ہی دوسرا کام ہاتھ میں
نہیں لیا جاتا ہی * جلدی سے ندامت اور
توقف سے سلامت * نادان ہمیشہ اپنے نفس
سے راضی رہتا ہی *

جهالت چمکنا خرابي خزانه خلیفه خیانت
دبانا دبده رساله رعایت رفاقت رکیبی رگرتا
روانا روایت زمانه زنانه

سپارش سپاری ستانا سرکنا سلامت سلّائی
سمانا سموچا سنانا سواری سیاهی شرارت
شراکت شریعت شکاری صفائی ضیافت
عدالت عداوت عمارت عنایت غلامی فراغت
فسادی فضیلت قباحات قناعت

کبوتر کترنا کرامت کرایه کفایت کمانا
کناره کهنائی گذارا گذرنا گرانا گرچنا لکننا
لچامی لدانا لرزنا لرانا لَرَکاپن لگانا

ماجرا مجاور مخالف مرتبه مرغابی مسافر

دوسرا باب

باتیں پانچ حرفی تین حرکت سے
 ابادی ابتدا ابلنا اترنا اٹکنا اٹانہ اجارہ
 اجازت اجڑنا اچانک اچٹنا احاطہ اداسی ارانا
 ازاری اسامی آسانی آسایش استرا اشارہ
 اشرفی اقربا اکیلا التنا امانت انبیا انگیا

بتانا بجانا بچالی بچانا بحثنا بدلنا برابر
 بوادر بوانا بوایا بسرنا بشارت بغاوت بگارا بلانا
 بلندی بہادر بیانا پتارا پچانا پتوسی پسارا
 پسینا پکانا ناپکتر پلانا پیارا پیاسا

تجارت تجاوز ترازو تراشہ تفاوت تلاشی
 تلاوت • تماشا تواضع توانا تیاری جگانا

اپنی ماسے ایک پیسا مانگا * ما نے ایک پیسا دیا
تب وہ روٹی جاد مول لی * پھر آ کے گھر کے
پاس اُس نے ایک غریب عورت کو دیکھا جو کھانے
کی چیز مول لینے کے واسطے پیسا مانگتی تھی کہونکہ
وہ بہت بھوکھی تھی * اُس نے غریب عورت
سے کہا میرے پاس کوئی اور پیسا نہیں ہی لیکن
میں اپنی ما کے پاس جا کے تیرے واسطے
پوچھوں * تب وہ بھیتر دوڑ کر گیا اور جاد پھر آیا
اور غریب عورت سے کہا کہ میری ما کے پاس
اور کوئی پیسا نہیں ہی لیکن ایک گرم روٹی
بہاں ہی جو میں نے ابھی مول لی لو کھاؤ اور
دل سے خوش رہو * میں بھی خوش ہوں کہ
میرے پاس جو کچھ تھا سو بھوکھی کو دیا *

دیتا ہی * اور پھل پا کر جب تک اپنے پیارے
 چھوٹے بھائی کو کچھ نہ دیتا ایک ذرا بھی نہ
 کھاتا * جو چھوٹا بھائی سو اُسکے پاس چپ سے
 بیٹھتے * اور جو کسی کی آہٹ پاتا ہی تو بولنے
 جاتا ہی کہ غل مت کرو * اور وہ اپنے ماباپ کو
 مانتا ہی اور پیار کرتا ہی * اور اپنے دادا دادی اور
 نانا نانی کی تکریم اور ادب کرتا ہی * اور دق سے
 بچاتا ہی * بیٹا یا بیٹی جو ایسا خوب خصلت
 ہوتا ہی وہ نیک بخت مشہور ہوگا *

چوٹھا سبق

ایک چھوٹا لڑکا سات آٹھ برس کا ایک گرم
 روٹی چیکھنے چاہتا تھا * جب اُسے روٹی والے کو
 جانے دیکھا تب ایک روٹی خریدنے کے واسطے

دوسرا سبق

- ساتھ پل میں ایک گھڑی ہی *
- چوبیس گھڑی میں ایک دن اور رات ہی *
- سات دن اور رات میں ایک ہفتہ ہی *
- چار ہفتے میں ایک مہینہ ہی *
- دو مہینے میں ایک موسم ہی *
- چھ موسم میں ایک سال ہی *
- سویس میں ایک صدی ہی *

تیسرا سبق

- بخش و خوب لڑکا ہی * اُسکو ہم سب پیار کرتے
- ہیں * اوروہ ہم سب کو پیار کرتا ہی * وہ دِق
- اور تنگ نہیں کرتا ہی لیکن بہن اور چھوٹے
- بھائی کو خوش کرتا ہی * اور اُنکو اچھی چیز

چولہا پھونکنے سے کوہلا دھونکنا بہتر ہی * شہزور
 گھوڑیکا تھامہنا مُشکل ہی * درخت کی ڈالی
 چھاتے سے بہت پھلتا ہی * تمہیں کہا سردی
 ہوئی ہی جو چھینکتے ہو؟ خوان پوش اٹھاء
 کھانا سامنے لاؤ * بیہ آدمی بہت دھاندل کرتا
 ہی * برات بری دھوم دھام سے آتی ہی * اس
 کھانے کو دھانکنا بہتر ہی * حقہ دھالواں ہی *
 ہم اُسکو تمام دن دھوندتے تھے * آدمی راست باز اور
 نیک خو بہلا ہی * بیہ لڑکا شیرخوار ہی کھانا
 مت دو * وہ بیمار ہو کر کھانستا ہی * کوئے سے
 پانی کھینچنا درکار نہیں * ایک گھوڑا اتنا بوجھ
 کھینچنے نہیں سکتا ہی * آج سب موتی گونتھا
 لازم ہی * اُس عورت کے منہ پر گھونگھٹ ہی *
 وہ آدمی روز روز گھونگنی کھاتا ہی *

(۶۳)

پہانکنا پھونکنا پھینٹھنا پھینچنا پھینکنا تھامھنا
تھوتھلا تھوتھنا تھونکنا تھینگنا جھانکنا جھونکنا
چھانٹنا چھینکنا چھینکنا

خوابگاہ خوان پوش دھانسنہ دھاندل
دھوم دھام دھوکنا دھاپنا دھانکنا دھالوان
دھوندھنا راست باز ریندھنا

سودخوار سونگھنا سیندھنا شیرخوار کانگھنا
کھانسنہ کھینچنا گونتھنا گھوندھا گھونٹنا گھونسلا
گھونگھت گھونگرو گھونگنی .

سبق

ہر گھڑی اونگھنا خراب ہی * کتے کو بھوکے
مت دو * نالیکے پھاندنے سے گھوڑا خراب ہوگا

بھولنا * چپکے بیٹھنا بہتر ہی لڑنے سے * بہہ
 بابا بڑا تیز ہوش ہی * اس گوشت کو تازہ ضرور
 ہی * وہ بڑا جھوٹا ہی * بہہ بہت اچھا
 جھوکرا ہی * وہ آدمی بڑا دردمند ہی * نیک
 بات سیکھنے کی مشق کرو * بہہ گھوڑا عیب دار
 ہی * وہ نوکر کام چور ہی * اسکا کھوجنا درکار
 نہیں * وہ صندوق کھولنا مشکل ہی * وہ آدمی
 بڑا مالدار ہی * بخیل سے مانگنا کہا حاصل
 ہوگا؟ نعل بند کو حاضر کرو * ابھی آسمان نیاگوں
 ہی پانی نہیں ہوگا * اس گھوڑیکا ہانپنا کہا
 سبب ہی؟ ہدکو بہہ کتاب یادگار ہی *

باتیں سات یا آٹھ حرفی دو حرکت سے
 اونگھنا اینٹھنا بھانجنا بھونکنا پھاندنا پھانسنہ

دردمند دستمال دُوکھنا دیکھنا قانتا رازدار
 روٹھنا رینگنا رنگنا رنگبار رنگدار زینہار
 ساربان سازگار سبز رنگ سوجھنا سوکھ
 سہگوار سوئپنا سیکھنا سینکنا

ساد کام شیرمال عیب دار غیب دان فیضیاب
 فیل بان فیلسوف فیل مرغ کام چور کاہگار
 گھوجنا گھوڑنا گھوٹنا کھیلنا گھوٹنا گھوڑنا
 گھوٹنا گھومنا مالدار مال مست مانگنا
 ماہتاب مورچال میزبان ناسدان نامدار
 نعلبند نیلگون ہانپنا ہانکنا یادگار پارغار

سبق

کاغذ سب اکتھا کر دو * بجرے پر بادبان چڑھاؤ *
 باغبان پھول لایا ہی * آج کے سبق کو مت

باتس چھ حرفي دُو حرکت سے

اندھیر اوندھا اکتھا اینچنا باجدار باچھنا بادبان
بارگاہ بارباب باغبان باگدور باگنی بندھنا بوجھنا
بھاگنا بھوکنا بھولنا بھوننا بھیگنا بھیٹنا بیٹھنا بیدھنا

پاچھنا پاسبان پاکباز پاندان پوچھنا پھارنا
پھوٹنا پھورنا پھولنا پھیلنا پیٹھنا تندن
تاجدار تارتور تختگاہ تنخواہ تھوکنا تیزھرش
تانکنا تانگنا تھورنا تھیلنا

جانچنا جھارنا جھوٹھا جھوسنا جھولنا
جھوٹا چاپلوس چاکھنا چونکنا چھوٹا چھورنا
چھوکر چھیڑنا چھیلنا چھیننا چیکھنا خاندان
خانقاہ خاندان خوش رنگ خوشنود خونریز

سبق

اسکی بڑی تارھی ہی * پیہہ میدان کسکا
 ہی؟ اسکی دوکان کہاں ہی؟ پیہہ کونسا جانور
 ہی؟ وہ کسکا گھوڑا ہی؟ پیہہ لڑکا بہت چالاک
 ہی * اسکی دلیل بہت مضبوط ہی * وہ بڑا
 گستاخ ہی * آسمان خوب صاف ہی * سیدھے آگے
 چلے جاؤ * پانی خوب ٹھنڈا کرو * کھانا میز پر
 ہی * اُسے اقرار کیا ہی * تھوڑا پانی چھڑکو *
 اُسے کہا نقصیر کی ہی؟ ہم لاچار ہیں * وہ بہت
 بیمار ہی * اُسکا بڑا نقصان ہوا ہی * بازار میں
 بہت چیزیں ہیں * ناؤ کا کتنا بھارا ہی؟ جھلمل
 اٹھاؤ * اُسکا دل بڑا غمگین ہی * وہ گنگا اور
 بہرا ہی * کپڑا کتنا لمبا ہی؟ ناپو تو معلوم ہو *

فاخته فانوس فرزند فُرقان فرمان فروخت
 فرهگ فریاد فهدید فیروز قالین قانون قربان
 قندیل قینچی

کابین کائنا کافور کائنا کانسه کنگهی کوئنا
 کودنا کوکنا کهانا کهلنا کهلنا کهونا کارنا کارها
 گذران گستاخ گودنا گهتنا گهتنا گهرنا گهسنا گهلنا
 گهورا لاتهی لادنا لالچی لوئنا لوهار لیپنا

مارنا ماتنا مایوس مرحوم مضبوط مضمون
 مغرور مغلوب مندنا منظور مهمان میدان میلان

نانا ناچنا ناچیز ناخوش نادان نامور
 ناموس نقصان نوچنا نوکید نیلام وسواس
 ویران هارنا هاندی هانگر هرچند هم درد هموار
 هنسنا هولنا یاقوت یکسان

دالان داماد دربار دربان دِگَهِ دَرمَمان
 دُستار دستور دِلدار دَنباز دُنبال دُوران
 دُورنا دهرنا دهُونا دَاتنا دَاکنا دَالنا دَانَدِي
 دُونِنا دُولِنا دَهکنا دَهیرا دَهِیلا

رحمان رفتار رکھنا رنجور رنگین روپوش
 روشنی روکھا رومال رُحان ریختہ ریوند
 زنجور زنبیل زنجیر زندان زنگار زِنہار زیتون

سامان سانجا سُبْحان سردار سرسُون سرکار سُلطان
 سنگین سوچنا سوچنا سُونتا سیتھا سیدھا سیکرا

شباباش شاگرد شبخون شبکور شطرنج شمشیر
 شہتیر شہزور شیرین شیطان صابون صندوق
 طنبور طوفان^۱ طومار عفریت غربال

تابوت نائیر تاخیر تادیب تاریخ تاکنا تاکید
 تاگنا ' تاوان تبدیل تدبیر ترتیب تشریف
 تضعیف تعریف تعظیم تعلیم تقسیم تقصیر تقویم
 تکرار تکلیف تلوار تورنا تولنا توجیه توفیق توقیر

تاپنا تالنا توکنا تهورا تهکرا تهگنا تهندا تهوکر
 تهیکا تینا تیرها جاگیر جاننا جانور جنجال
 جولان چهارن جهزنا جهکنا جهگرا جهندا

چابنا چائنا چالاک چالنا چاهنا چبهنا چرهنا
 چرهنا چکھنا چوتھا چوسنا چوکنا چومنا
 چوتھی چھپنا چھپنا چھکرا چھیلن چیرنا

حیران حیوان خواجه خواری خواہش
 خوراک خیرات

اخلاص اخلاق ادراک ارزان ارمان اسباب
 اسپات آستان آستین آسمان آشکار آفتاب
 افسوس افسون افطار افلاس افیون اقرار
 اکسیر الزام امسال املاک انبار انجام انسان
 انصاف انکار انگشت انواع اورار اولاد اهمال
 آیات ایجاد

بازار بالین بجهنا بجهنا بدهنا بردار برسات
 برهنا بنیاد بولنا بوندی بهتان بهارا بهرنا
 بهیری بیچنا بیمار بیمار

پاتنا پالکی پالنا پجهنا پرهنا پنکها پهاتک
 پهتتا پهترنا پهسنا پهلنا پیتنا پیچه . پیترنا
 پیترنا پیزار پیسا پیشتر پیکار پیکان پیمان

ہودہ ہونا ہیبت ہیزم ہیضہ ہیکل ہیمنہ
یاری یتیم یقین یگان یمین یہاں

سبق

صاحب سلام * ادھر آؤ * تو کیسا ہی ؟ بہت
اچھا ہوں * گھر میں سب کو آرام ہی * چھوٹے
بابا کو تپ ہی * دیکھہ یہاں لال پھول ہی * اس
درخت سے آیا * اُسے خوشبو نکلتی ہی * گل سے
گلاب بنتا ہی * یہہ میوہ لیکر ساتھ آؤ * دوات
قلم کاغذ لاؤ * یہہ چٹھی لیکر بی بی صاحب کو
دو * ابھی رخصت ہو * جلدی گھر جاؤ

باتیں پانچ حرفی دو حرکت سے
آبدار آبکار اٹھنا اجمال احسان احوال

لذیذ لَرْنَا لشکر لطیف لکڑی لگام لگنا لکھ
لنگر لوٹا لولو لوٹا لوہا لیلی لینا

ماتم مادہ مارا ماضی مالک مالی ماما
ماہر مرنا مڑنا مزاج مشاق مصری
مطلب معاف مغلس مکڑی ملنا موٹا
موٹی موزہ موٹی میان میلا مینا میوہ

ناخن ناظر نالا نامہ نعمت نوبت نوکر
نولا نہیں نیکی واجب واحد وارث واقف
والی واہی وجود وزیر وعدہ وفات وفاق
وفور وقوف وکیل وہاں ویسا

ہاضم ہالم ہجرت ہجوم ہزار ہستی
ہکاس ہلاک ہادی ہلکا ہلنا ہندو ہندی

قَابِض قَائِل قَادِر قَاصِر قَاضِي قَائِي
 قَانِع قَائِل قَبْضَه قَبُول قُدْرَت قَرَار قَرِيب
 قَضِيَه قُلْعَه قِيَمَت قِيَمَه

كَاغِذ كَافِر كَافِي كَالَا كِتْنَا كِتْنَا كِپَاس
 كُپَرَا كُتَرَا كُتَرِي كَرِگَس كَرْنَا كُتَرَا كُسُوف
 كَمَال كَمَان كَمِين كُوشِش كُوزَه كُوزَا كُوزِي
 كُونَا كَهَار كَهَاں كَهَنَا

كَارِي كَالِي كَانَا كُدرِي كِرِگَت كِرْنَا
 كَرْنَا كُلاب كُمان كُنْگَا كِنْنَا كُورَا كُولا
 كَهَرَا كَهَرِي كَهَنَا

لَازِم لَالَه لَانَا لَایِق لِبَاس لِحْظَه لَدْنَا

صَدِيقُ صَرْفَه صَلَاحُ صَلِيبُ صَوْبَه صَوْرَتُ
صَيْغَه صَيْقِلُ ضَامِنُ ضَايِعُ ضُرُورُ ضَمِيرُ

طَاقَتُ طَالِبُ طَالِعُ طَامِعُ طَاهِرُ طَيِّبُ
طُرْفَه طَرِيقُ طَعْنَه طَنَازُ طَوْطِي ظَالِمُ
ظَاهِرُ عَادَتُ عَارِفُ عَاشِقُ عَاصِيِ عَالِمُ
عَالِي عِبْرَتُ عَدُولُ عَدِيمُ عَذَابُ عَزِيزُ
عِشْرَتُ عَقِيقُ عِلَاجُ عَوَامُ عَوْرَتُ

غَارَتُ غَافِلُ غَالِبُ غَايِبُ غَدَارُ غَرِيبُ
غَفَلَتُ غَفُورُ غُلَامُ غُلِيلُ غُنْجَه غُوْطَه
غَيْرَتُ فَاجِرُ فَاحِرُ فَاسِقُ فَاضِلُ فَاقَه
فَانِي فَايِقُ فُرْصَتُ فَرِيبُ فَصِيحُ فَقِيرُ
فَلْفَلُ فَهِيمُ

رُکنا رنجش رنڊي روپا روٽي روزه
 رُوڙي روغن روڪڙ زانو زاهد زبان زمين
 زنگي زوال زهره زهره زينت زينه

سائن ساجر ساده سارا ساقي سالا
 سالي سالم ساڪن سبزي سپرد سجده
 سُرَاب سُرخي سُڙي سَرمه سستي
 سسرا سڪنا سلاح سلام سليس سنا
 سوار سورج سوسن سونا سياه سينا سينه

شادي شاهد شراب شربت شريف
 شريڪ شڪوه شُڪوه شڪيل شلغم شُمار
 شِمال شوره شوشه شهيد شيشه شيوه

صابن صاحب صادق صحبت صدمه

خادمِ خاصه خاطرِ خالقِ خالی خامی
 خانه خرابِ خرامِ خروشِ خریدِ خزان
 خطره خلاصِ خلافِ خلعتِ خلوتِ خُمار
 خمیرِ خواصِ خوشیِ خیرات

داخلِ دارو دامنِ دانا دانشِ دانه
 دُنیا درختِ درزیِ دُرستِ درنگِ دریا
 دُشمنِ دشوارِ دعویِ دعوتِ دفترِ دلان
 دلیلِ دِماغِ دُنیا دواتِ دُورا دُولتِ دونا

دَالیِ دَامرِ دَبنا دَرنا دَکارِ دَولی
 ذبیحِ ذِکامِ ذلیلِ راجا راحَتِ راضی
 رانیِ رجوعِ رحمتِ رحیمِ رخصتِ رسید
 رشوتِ رشیدِ رغبتِ رفیعِ رفیقِ رقیبِ رِکاب

تُکُورَا تَلْنَا تُولَا تَيْلَا ثَابِت ثَالِث ثَانِي
 ثَبُوت جَادُو جَارَا جَامِه جَالَا جَامِن
 جَانَا جَاهِل جُنْنَا جُرْنَا جَلَاد جَلَال جَلْدِي
 جَلْنَا جَمَال جَنْنَا جَوَاب جَوَار جَوَان
 جَوْتَا جَوْرَا جِهَاز جِهَان جِيْسَا جِينَا

چَابِي چَادِر چَارَه چَاقُو چَاکَر چَتْنِي
 چَرَاغ چَرَبِي چَرخَا چَرَهَا چُگَنَا چَلْنَا چَمَار
 چَمچَه چَمَرَا چَوْرَا چَوْرَه چَوْنَا چِهَرَه چُنِي

حَاجِي حَاسِد حَاصِل حَاضِر حَافِظ
 حَاکِم حَالَت حَالِم حَامِي حَرَام حَرکَت
 حُرْمَت حِسَاب حَسْرَت حَسِين حَضْرَت
 حَقِير حِکْمَت حَلَال حَلَوَا حَيْرَت

بابا باور بادل بارد بارش بازو
بازی باسی باطل باطن باقی بالا
بالش بالو باهر بتیو بجلی بچنا
بخشش بدھا برتن برکت بستر بسنا
بکرا بکری بکنا بکنا بلبل بلند بوٲا
بهار بهتر بهنا بی بی بیٲی بیان بینا

پاڻي	پاڇي	پارَ	پالا	پانا	پاني
پٽڪا	پڇنا	پرده	پُرزه	پرست	پروا
پُسنّا	پُسلي	پُشته	پُشتي	پُگري	پلول
پناه	پهارَ	پولا	پيٽل	پيروُ	پيسا
پينا	تالو	تالي	تُحفه	تربُز	تقوىٰ
تڪيه	تلاش	نلاؤ	تلخي	تلوا	تمام
تنور	توبه	نوشه	تولہ	تہمت	تيار

وَا وَجَعُ وَرَقُ وَضَعُ وَضُو وَطَنُ وَفَا
 وَلَا وَلَدُ وَلِي هَدَا هَدِي هَذَلْ هَرَا هَرَن
 هَمَّتْ هُنَرُ هُوَا يَكَا يَمَنُ يَهِي

سبق

اُورَات کے وقت اُرتا ہی * شیرِ بَرِ گرجنے ہیں *
 بَطَخ پُترتی ہی * بَلّی میوں میوں کرتی ہی
 تَتو تیز قدم ہی * تَدی اُرگشی * شتر جلد
 جاتا ہی * کُتا بھونکتا ہی * کُوا فافا کرتا ہی *

باتیں چو حرفی دو حرکت سے

آبرو اجنب اچھا احمق اخگر ادک
 آدمی ادھر ادھر آرام اردو اُرتا ازار
 اگنا اللہ الیم امان امید اثار آواز ایذا

(۴۵)

گدا گدي گُدا گُدي گُدر گِرا گِرا
گِرِه گِلا گُلو گُلي گِنا گُهر گِهِن گِيا

لپِت لپک لئا لتر لتي لُئا لُتو
لحد لدا لدو لذت لَوا لَوي لُغت
لُقا لُقب لُکد لُگا لُهر لُهو لُيا

مُتن مَثر مَتي مَثل مَحَل مَحِل
مَدَد مَرِه مِسا مِسي مَگر مَکس مِلا
مِلا مِلاک مِمِد مِنت مِش مِنع مِهر
مِهک مِهم مِوا

نِبي نِپِت نِجس ندا نِدي نِرا نِسب
نِشر نِظر نِفس نِقب نِمک نِمو نِمي نِها نِيا

عبث عجب عجم عدد عدم عدو عرب
 عرق عزت عسل عسا عشا عصر عطا عطر
 عفو علت علف علم عمق عمل عوض

غبي غذا غرض غصب غصه غضب
 غلط غله غنا غنا غني فجر فدا فرح
 فرخ فرع فقط فقه فلک فنا

قبا قبر قدح قدر قدم قصه قضا
 قطع قلت قلق قلم قلبي قمر قوت

کبد کتا کتر کچا کدو کرم کرو کسر
 کسل کسم کسو کیش کفن کلس کله کلي
 کمر کمل کمي کني کوا کها کهن کهو

(۴۳)

دبا دري دُعا دغا دِگر دمک
 دمل دوا دهن دهي ديا دِبا
 دِبي دلا دلي ذره ذلت ذمه
 ربر ردا رسي رضا رفو رقم رگر
 روا رهو رِبا زبر زحل زکي زنا

سبب سبق سبک سپر سِتم سِجل
 سجا سقا سوا شبهه سُتر شجر شدت
 شرح شفا شفق شقي شکر شکم
 شگي شلک شمع شمه

صبا صبي صحت صدا صفا صفت صله
 صنم صدي ضرر ضلع ضيا طبع طبق
 طرب طرح طرف طلب طمع ظفر ظهر

پدر پري پسر پکا پکتر پلک پهر
 پهل پهن پيا پيو تبر تري ترق
 تلف تلک تلي تنک توا تټو تټي
 تدا تدي تسر تکر تهک تهل

ټا ټدا ټرا ټرا جفا جگا جگړ
 جگو ځلا ځلي جما جنا چبا
 چدا چرا چکر چکي چلا چلن
 چمک چمن چنا چنا

حجت حذر حسب حسد حصه حقر
 حقه حلف حنا حيا خبر خدا
 خدم خرم خطا خفا خلا خاش
 خلف خلل

کتاب تہاجی

دوسرا حصہ

پہلا باب

باتیں تین حرفی و حرکت سے

ابد آتش اُنم اثر اجل احد آخر
ادا ادب آفت اگر آگے الم آلو
اُلو اول آیت

بیر بتر بجا بجا بدر بدل بدن
بدی بُرا برس بشر بُرا بطخ بغل
بقا بِلّا بِلّی بُنا بہا بہت بہل
بہم بہن بہو بہی

اشتہار

محفّی نرھے کہ کتابیں جو زبان آردو کے کلکتہ اسکول
بک سوسائٹی میں موجود ہیں انکی تفصیل یہہ ہی

نسخہ حکایات نصیحت آمیز *

نسخہ کتاب تہجی پہلا حصہ *

نسخہ کتاب تہجی دوسرے حصہ •

رسالہ گلکرسٹ *

نسخہ نقلیات دلکش *

نسخہ لڑکوں کا درہن *

نسخہ مفید صبیان پہلا حصہ •

ایضا دوسرا حصہ *

ایضا تیسرا حصہ *

اصول علم حساب *

مرآة الاقالیم مع نقشہ *

مفتاح الافلاک مع نقشہ •

مقاعد عام جسے لارڈ بروہم صدر صدور دارالسلطنت لندن میں

تصنیف کیا ہی *

علم حکمت پہلا رسالہ جرثقیل میں *

تواریخ ہند زمانہ قدیم سے مغلوں کے آغاز سلطنت تک •

مجمع گنج *

جملے پانچ حرفی باتوں کے

اُس کو بھوکھہ ہی * بھیکھہ مت مانگ *
 کھیت میں ایک بھینس ہی * اُس کو پھونک
 دو * پھینک دو * آج پیٹھہ ہی * اُس میں بہہ
 تھانس دو * مجھہ کو ٹھنڈہ ہی * میخ تھونک
 دو * جھوٹھہ مت کہہ * اُس کو جھونک دو *
 مت چھینک * وہ تھیتھہ ہی * بہہ سوانگ
 مت لا * کچھہ سرنیہہ ہی * اُس کو سونگھہ لو *
 چور نے سیندھہ دی * اس میں کچھہ کھنت
 ہی * اس کی گاتھہ میں نڈہ ہی * چاکا
 ایک گھونٹ پی *

کھات سے اُٹھ * اِس میں کھارہی * کھال کھینچ
 ڈال * چار کھپ لاؤ * کھیس دھو ڈال *

وہ گانو میں ہی * کل گوشت لاؤ *
 ناو گھات پر ہی * گھاس میں سانپ ہی *
 گھوس مت کھا * اِس کی موٹھہ سخت ہی *
 موچھہ پر تاؤ مت دے * وہ نیند میں ہی *
 اِس پر ہاتھ مت رکھہ *

باتیں پانچ حرفی ایک حرکت سے
 بھوکھہ بھیکھہ بچینس پھونک پھینک
 بینٹھہ تھانس تھنددہ تھونک جھوٹھہ
 جھونک چھینک ڈھیتھہ سوانگ سونٹھہ
 سونگھہ سیندھہ کھونٹ گانٹھہ گھونٹ *

پانو میں درد ہی * پھول مت توڑ * پھیر
 مت آؤ * اُس کی پیت پر ہاتھ پھیر * تھال
 بر رکھہ دو * تھوک مت پھینک * بہہ دل میں
 مت تھان * بہہ بات تھیک ہی * جھیل میں
 چونک ہی * جھار جھور چھوڑ دے *
 تم چونک مت جاؤ * وہ خواب میں ہی *

دانت میں درد ہی * دودھ لائو * بہہ اُس کا
 دوست ہی * اُس راہ میں دھول ہی * دھوپ
 میں مت جاؤ * کپا دھوم ہی ؟ دھال سے روک *
 دھول مت چھیر * راکھہ کا دھیر ہی *

اب راست کہہ * ریچھہ کے ساتھ سانپ ہی *
 چھوڑ دے سانس لے * اس کو سانگ سے مار *

راست راکھہ ریچھہ ریڑھہ ساتھہ سانپ
 مانس سانگ کھات کھار کھال کھپ
 کھیت کھیس کھیل گانو گوشت گھات
 گھات گھاس گھوس گھول *

لاکھہ لوگ ماگھہ موٹہہ موچھہ مونگ
 نیند ہاتھہ ہانس *

جیلے چو حرفی باتوں کے
 آنکھہ بند کر * اوکھہ کھالو * پہہ اونٹ تیزرو
 ہی * بن میں باگھہ ہی * کئی بانس میں *
 مرغ نے بانگ دی * خوب بھور کو جاؤ *
 اس کو مت بھول * بینگ کو دور کر *

دو* ہاں پہنچ ہی* اب ہوش میں آؤ* اُس کو
باد کر* چور کس کا یار ہی؟ پہنچ کام یوں مت کر*

بانس چو حرفی ایک حرکت سے
آنکھہ اوکھہ ارنٹ باگھہ بانس بانک
بانگ بہار بھور بھول بھوں بھیڑ بھیس
بیٹھہ بینگ *

پانو پھول پھیر پیٹھہ تھال تھان تھوک
تھان تھیک چونک جھار جھیل جیٹھہ چاند
چونچ چونک چھال چھور خواب خواہ *

دانت دودھہ دوست دھوپ دھول دھوم
دارہہ دھال دھول دھیر دھیل *

ہی * پہہ آم گول ہی * گھر میں جا * بیل پر
لاد دو * پہہ کہا لفظ ہی ؟

صف کو ماپ * اُس کو مار * گھر میں مال
ہی * گول مرچ دو * پہہ کون ہی ؟ اُس کو کہا
مرض ہی ؟ وہ مال سے مست ہی * مشک کی بو
خوب ہی * موت سب کر ہی * پہہ چیز مول لو *

آج ناچ ہی * ناک صاف کر * آپ کا نام کہا
ہی ؟ پہہ کس کی نار ہی ؟ آج نبض کی چال
خوب ہی * پہہ نقش خوب ہی * نفس کوزیر
کر * اس کا نیش تیز ہی * وہ نیک مرد ہی *

اس جنگ کی کا وجہ ہی ؟ اس میں کہا
وصف ہی ؟ ہر وقت مت آ * اُس کو ایک ہار

کون ہی ؟ ہم نے شرط کی * شوخ مت ہو *
 شور مت کر * وہ شیخ ہی * شیر کو مار *

میز صاف کر * صرف تم آؤ * طاق پر رکھ دو *
 طشت کو صاف کر * وہ بد طور ہی * ظلم کا مال
 بد ہی * دل کی بات عرض کی * علم سے نور ہی *
 اُس میں کچھ عیب ہی * آج روز عید ہی *

یہہ بد فال ہی * دُور دُور ہم کو دُور * فوج میں
 شاہ ہی * فیل پر مال لا دُور * اُس کو قبض میں
 لاؤ * اُس سے قرض لو * آپ کا تول خوب ہی *
 کس قوم سے ہی ؟

کبا کام ہی ؟ کان میں مہاں ہی * وہ مرد
 کون ہی ؟ یہہ گنج کس کام کا ہی ؟ وہ گور میں

دیر مت کر * آگ پر دیگ رکھہ * تاک گھر
میں لے جا *

وہ بد ذات ہی * آج رات گھر میں جاؤ *
اُس سے راز مت کہہ * وہ راہ دور ہی * رنج مت
دے * بہہ رنگ سُرخ ہی * نیک سے روح
خوش ہی * ہر روز مت آ *

وہ زرد روہی * سیف میں زنگ ہی * زور
مت کر * وہ زیر دست ہی * ساز صاف کر * وہ
اُس کی ساس ہی * وہ شاخ سبز ہی * بہہ آم
سخت ہی *

تو شاد رہ * بہہ شال صاف ہی * اب
شام ہی * شاہ کی بات حق ہی * بہہ شخص

اُس میں نیل تھا * وہ تات باف ہی * اس
 مال میں توت ہی * جام لب ریزہی * جان باز
 ہو * جیب میں رکھہ دو * چار دین سے چات ہی *
 اُس کو چاک کر * پہہ بد چال ہی * گھر میں
 چور ہی * وہ چیز ہم کو دو * چین سے رہ *

کہا حال ہی ؟ حرص مت کر * دل میں حفظ
 کر * حوض پر ہی * دل میں حیف ہی * پہہ
 خار و خس ہی * خاک مت ڈال * گال پر خال
 ہی * پہہ خام کام ہی * خرچ کم کر * پہہ خوب
 ہی * دل خوش ہی * خون مت کر * اس نے
 خون کی داد لی * دل پر داغ ہی * اس باغ
 میں دام دی * سر میں دزدہی * اس کو دکھہ
 مت دو * اس کو دور کر * دور کے چل *

وار واہ وجہ وصف وقت وقف ہار ہاں
ہوش ہیک یاد یار یال یوں *

جیلے تیں حرفی باتوں کے

ما اور باپ سے کہہ * ایک پھل ہم کو دو *
اس میں کئی باب ہیں * کچھ بات مت بول *
باد تندی * وہ بد بخت ہی * بند کر * بھر پیت
مت کھا * ایک بیت بڑھ * بیخ سے کات دو *

اس پار جو * ما کے یاس آئے * نار پر پال ہی *
بان مت کھا * پہ پند سن * پھل کھا * پیت میں
دہی * اس میں پیچ ہی * پیر کے روز آؤ *
سر پر تاج دو * اس میں تیں تار ہی * تخت پر
رکھ دو * وہ تنگ حال ہی * پہ تیر تیز ہی *

کام کان کبر کرم کسب کفر کون کیا
 گال گرد گرد گنج گور گول گهر لات لاد
 لاش لاف لال لنج لعل لفظ لنگ لوت
 لوگ لید لیک *

ماپ مار ماش مال مثل محض مِرچ
 مرد مرض مرغ مسست مُشت مُشک مُفت
 مکر ملک مہر مہر مہر موت موج مور
 مول موم میخ میز میل میل *

ناپ ناچ ناز ناس ناف ناک نام نان
 ناؤ نبض نرخ نرد نرم نسل نشر نفس نقد
 نقش نقل ننگ نود نوش نوک نول نیچ
 نیش نیک نیل نیم *

شاخ شاد شال شام شان شاه شخص شرح
 شرط شرم شست شکر شکل شهر شوخ شور
 شوق شوم شیخ شیر *

صاف صبر صرف صدر صلح ضبط طاس
 طاق طرح طرز طشت طور طوق طول
 ظرف ظلم عار عام عجز عدل عذر عرش عرض
 عشق عقد عکس علم عمر عهد عیب عید
 عیش غار غرق غسل غور غیب غیر *

فال فتح فجر فخر فرق فرد فرش فصد
 فصل فضل فعل فقر فکر فهم فوج فیض
 قیل قاب قبر قبض قتل قدر قرض قسط
 قسم قسم قصد تطب قهر قوت قول قوم قید *

خان خبر خرچ خشک خوب خوش
خون خیر *

داد دار داغ دام درد درس دُکَهِه دور
دُور دُهن دید دیر دُیگ دین داک دال
دَهب دَیل ذات ذبح ذکر ذوق ذِهن رات
راز راگ ران راه رحم رسم رنج رَند رنگ
روح روز ریش *

زاد زخم زرد زلف زنگ زور زهر زیب
زیر زین ساز ساس ساگ سال سان سبز
سَتر سَتم سَهم سَهل سَحر سَخت سَرخ
سرد سَست سَطر سوت سوچ سوگ سَیب
سَیب سَینه سَیر سَیف *

باتیں تین حرفی ایک حرکت سے
 اِذِن اِسْم امن اُور اُس اِیک باب باپ
 بات باد بار باز باغ باگ بال بخت بُرد
 بعد بند بول بھر بیت بیخ بیل *

پات پار پاس پال پان پند پھل پیٹ
 پیچ پیر تاج تخت تشت تُند تنگ تُوپ
 تبر تیز تیل تین تھا تاپ تات تال ثوت تُیم *

جال جام جان جاہ جنگ جیب
 جات چار چاق چاک چال چاہ چرخ
 چنگ چوت چور چوک چیز چین *

حال حرص حرف حِفْظ حُکم حوض
 حُل حیف خار خاص خاک خال خام

(۲۵)

پہہ سُن لو * مت سو * جو ہو سو ہو *
اس میں شک ہی * وہ شل ہی * صف لاؤ *
ضد مت کر * طی کر *

اُس کو غش ہی * غل مت کر * غم مت
کر * پہہ اُس کا فن ہی * قد خم کر * کس نے
فی کی ؟ کچ مت ہو * کس کا ہی ؟ کل آؤ *
کم مت کر * گپ مت کر * پہہ اُسکی گت ہی *
اُس پر گچ ہی * دس گزدو * پہہ گل کی بوہی *
اُسکا دل گم ہی *

لب پر مت لاؤ * اس کی لت ہی * وہ نہ
ہی * اُس میں نل دو * اس میں نم ہی *
سِرِ نو سے کہہ * مت آؤ * ہم کو یا اُس کو دو

وہ پت ہی * پس وہ ہی * پل میں آ * پل پر
 جا * اُس کو تپ ہی * وہ تر ہی * در تک آ *
 تم دو * اس پر تن دے * وہ تن ہی * اُسے
 نہ کر * تک آؤ *

مت جا * جر پر دو * دس جزلو * جو ہی
 سو ہی * دل سے سن * چاہی * چپ رہ *
 اُس کو چل ہی * اس سرحد بر آ * وہ حق ہی *
 وہ خر ہی * وہ خس ہی * خط لاؤ * خم کر *
 وہ بد خو ہی *

در پر رہ * دق مت کر * دل پر غم ہی * تم
 دم مت دو * دین کم ہی * مت در * یارب سن *
 رد مت کر * مل کے رس دے * اُس کو زر
 مت دو * زک مت دو * اُس کی دوزن ہی *
 سب سچ ہی * سر پر دو * سل پر دے *

سب سچ سِر سِل سُم سُن سُو سُو
شب شر شک شل صف ضد طب طی ظن

خش خل غم فن قد فی کب کج
کس کل کم گپ گت گج گز گل گم

لب لث لڑ لو ما مت مو نر نل نم
نونه نی وہ هر هل هم ہی یا یک بہہ

جملے دو حرفی باتوں کے

اب جا * آپ کی ما * آج آؤ * دل کی
آس * اس میں ہی * اس پر در * آگ لے آ *
کس کی آل ہی ؟ آم دو * آہ مت کر * وہ بت
ہی * بدبوھی * بس کر * سوہم ہی * بن میں جا *

دوسرا باب

دائیں دو حرفی ایک حرکت سے
اب آپ آج اس اس آگ آل
آم آہ بت بد بس بم بن

پت پر پس پُل پل تب تپ تر تُف
تک تال تم تن تُن تو تہ تگ

جا جب جر جز جس جن جو جی
چا چب چل چل جب چم حد حق
حل خر خس خط حم خو

در دس دق دل دم دین دو تر ذم
رب رخ رد رس رگ زر زک زن

اعراب وغیرہ

س	تشدید	جیسا	قصہ
ا	جرم	جیسا	رسم
ـ	مد	جیسا	آب
ء	ہمزہ	جیسا	أب
ع	ہمزہ وصل	جیسا	بیت المال
ر	نموین	جیسا	بیت بیت بیتاً
ہ	یہ علامت اگر واو اور یا پر ہو تو بولینگے		
	جیسے شور و شبر		
ہ	یہ علامت اگر اُن پر ہو تو بولینگے		
	جیسے شوق و خیر اگر کچھ علامت		
	نہو تو بولینگے	جیسے	دور اور دین
	ے آخر لفظ کے تین طرح سے لکھی جانی		
	ہی جیسے لڑکی اور لڑکے نے کچھ کھایا ہی		

مت متهه مٹ مچ مجھه مچ مچھه مع
 مخ مد مدهه مد مدهه مذ مر مڑ مڑهه
 مز مڑ مس مش مص مض مط مظ مع
 مغ مف مق مک مکھه مگ مگھه مل
 مم من مو مه مي

نا نب نبهه نپ نپهه نت نتهه نت نتھه
 نٹ نچ نچھه نیچ نیچھه نیم نخ ند ندهه ند
 ندهه نڈ نر نر نرهه نر نر نس نش نص
 نص نظ نع نغ نف نق نک نکھه نک
 نگه نل * نم نن نو نه ني

وا وب وبهه وپ وبهه وت وتهه وت
 وٹھه وٹ وچ وچھه وچ وچھه و ح و خ
 و د ودهه وڈ ودهه وڈ و ر وڑ وڑهه و ز وڑ
 وس وش وص و غ و ط و ظ و ع و غ

کها کهب کهبهه کهپ کهپهه کهت و غیره
 کا کب کهبه گپ کهپه گت گتهه گت
 گتهه گت گچ گجهه گچ گچهه گچ گم
 گد گدهه گد گدهه گد گر گر گرهه گر گر
 گس گش گص گض گط گظ گم گف گف
 گق گک گکهه گک گکهه گل گم گن
 گو که گی

کها کهب کهبهه کهپ کهپهه کهت و غیره
 لا لب لبهه لب لپهه لت لتهه لت لتهه
 لت لچ لجهه لیچ لچهه لیچ لنخ * لد لدهه لد
 لدهه لذ لر لرهه لرهه لث لث لث لث
 لظ لظ لع لغ لف لقی لک لکهه لک
 لکهه لل لم لن لوله لی
 ما مب مبهه مب مپهه مت منهه

فذ فذه فذ فر فر فره فر فر فس فش فص
 فض فط فظ فع فغ فف فق فک فکفه
 فگ فگه فل فم فن فو فه في
 فا فب فبه فپ فپه فت فته فت
 فته فث فح فچه فچ فچه فح فح فو
 فده فذ فذه فذ فر فر فره فر فر فس
 فش فص فظ فط فع فغ فف فق فک
 فکفه فگ فگه قل قم قن قو قه في
 کا کب کبه کپ کپه کت کته کت
 کته کث کج کجه کچ کچه کح کخ کد
 کده کذ کذه کذ کر کر کره کر کر کس
 کش کص کض کط کظ کع کغ کف کق
 کک ککه کگ کگه کل کم
 کن کو که کی

عا عب عبهه عب عبهه عت عتهه
 عت عتهه عث عج عجهه عچ عچهه عح
 عخ عد عدهه عدّ عدهه عذ عر عرهه
 عز عژ عس عش عص عض عط عظ مع
 عغ عف عق عک عکهه عگ عگهه عال
 عم عن عوهه عي

غا غب غبهه غب غبهه غت غتهه
 غت غتهه غث غج غجهه غچ غچهه غح
 غخ غد غدهه غدّ غدهه غذ غر عر فرهه
 غز غژ غس غش غص غض عط عظ
 غع غغ غف غق غک غکهه غگ غگهه
 غل غم غن غو غه غي .

فا فب فبهه فب فبهه فت فتهه فت
 فتهه فث فح فجهه فچ فچهه فح فح فدهه

ضط ضط ضغ ضغ ضق ضق ضک ضکه
 ضگ ضگه ضل ضم ضن ضو ضه ضي
 طا طب طبهه طب طيهه طت طنهه طت
 طتهه طث طج طجهه طچ طچهه طح طخ طد
 طدهه طد طدهه طذ طر طر طرهه طز طز
 طس طش طص طض طظ طع طغ
 طف طق طک طکهه طگ طدهه طل طم
 طن طو طه طي

ظا ظب ظبهه ظب ظيهه ظت ظنهه ظت
 ظتهه ظث ظج ظجهه ظچ ظچهه ظح ظخ
 ظد ظدهه ظد ظدهه ظذ ظر ظر ظرهه ظز
 ظر ظس ظش ظص ظض ظظ ظع ظغ
 ظف ظق ظک ظکهه ظگ ظکهه اظل ظم
 ظن ظو ظه ظي

شخ شد شده شد شده شد شر شر شره
 شز شز شس شش شص شض شط شظ
 شع شع شف شق شک شکه شگ شگه
 شل شم شن شو شه شي

صا صب صبهه صب صبهه صت صتهه
 صت صتهه صث صج صجهه صچ صچهه
 صخ صد صدهه صد صدهه صد صر صره
 صزه صز صژ صس صش صص صض
 صط صظ صع صغ صف صق صک صکهه
 صگ صگه صل صم صن صو صه صهي
 ضا ضب ضبهه ضب ضبهه ضت ضتهه
 ضت ضتهه ضث ضج ضجهه ضچ ضچهه
 ضخ ضد ضدهه ضد ضدهه ضد ضر
 ضزه ضز ضژ ضس ضش ضص ضض

ژا ژب ژبه ژپ ژپه ژت ژته
 ژت ژته ژث ژج ژجه ژچ
 ژح ژخ ژد ژده ژد ژده ژن ژر ژر
 ژره ژز ژژ ژس ژش ژص ژض ژط
 ژع ژغ ژف ژق ژک ژکه ژگ
 ژل ژم ژن ژو ژه ژي

سا سب سبه سپ سپه ست سته
 ست سته سث سج سجه سچ سچه سم
 سخ سد سده سد سده سف سر سر سره
 سز سژ سس شش سص سض سط سظ
 سع سغ سف سق سک سکه سگ سگه
 سل سم سن سو سه سي

شا شب شبه شب شپه شت شته
 شت شته شث شج شجه شچ شچه شم

رس رش رص رض رط رظ رع رغ رف رق
 رک رکهه رگ رگهه رل رم رن روه ري
 را رب ربهه رپ ربهه رت رتهه
 رت رتهه رث رج رجهه رچ رچهه
 رح رخ رد ردهه رة ردهه رذ زر
 زر زرهه زز زژ زس زش زص زض
 زط زظ زع زغ زف زق زک زکهه
 زگ زگهه زل زم زن زو زه زي

دد ددهه دد ددهه دذ دز دز دز دز دز
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 دق دک دکهه دگ دگهه دل دم دن دو
 ده دی

دها دهب دهبه دهب دهبه دعت وغیره
 ذا ذب ذبهه ذپ ذپهه ذت ذتهه ذت
 ذتهه ذث ذج ذجهه ذچ ذچهه ذح ذخ
 ذد ددهه دد ددهه دذ دز دز دز دز دز
 دس دش دص دض دط دظ دغ دغ دغ
 دف ذق ذک ذکهه ذگ ذگهه ذل ذم
 ذن ذو ذه ذی

را رب ربهه رپ رپهه رت رتهه رت
 رتهه رث رج رجهه رچ رچهه رح رخ
 رد ردهه رد ردهه رذ رر رر رر رر رر

خت ختّه خث خج خجّه خچ خچّه خح
 خخ خد خده خدّ خدّه خذ خذّ خذّه خز
 خرّه خرّ خرّ خس خش خص خض خط
 حظ خع خغ خف حق خک خکه
 خگ خگه خل خم خن خو خه خي
 دا دب دبه دپ دپه دت دته دتّ
 دته دث دج دجه دچ دچه دح دحّ
 دد درّه ددّ درّه دن در درّ درّه دز دزّ
 دس دش دص دض دط دظ دع دغ دف
 دق دک دکه دگ دگه دل دم دن دو
 ده دي

دها دهب دهبه دهپ دهپه دعت وغیره
 دآ دب دبّه دپ دپه، دت دته دتّ
 دته دث دج دجه دچ دچه دح دحّ

چا چب چبهه چپ چپهه چت چتهه
 چت چتهه چث چج چجهه چچ چچهه
 چم چخ چد چدهه چد چدهه چد چر چر
 چرهه چز چژ چس چش چص چض
 چط چظ چع چغ چف چق چک چکهه
 چگ چگهه چل چم چن چو چه چي
 چها چهب چهبهه چهب چهت وغيره
 حا. حب حبهه حپ حپهه حت حتهه
 حت حتهه حث حج حجهه حچ حچهه
 حح حخ حد حدهه حد حدهه حذ حر
 حر حرهه حز حر حس حش حص حض
 حط حظ حع حغ حف حق حک حکهه
 حگ حگهه حل حم حن حو حه حي
 خا خب خبهه خپ خپهه خت ختهه

تصّ تطّ تعّ تغّ تفّ ثقّ تكّ تكهه
تگ تگهه تلّ تمّ تنّ توّ تهّ تيّ

تھا تھب تھبہ تھب تھبہ وغیرہ

تا ثب ٹپ ثت ٹث ٹج ٹچ ٹح ٹخ
 ٹد ٹدہ ٹڈ ٹر ٹر ٹر ٹس ٹش ٹص
 ٹض ٹط ٹظ ٹع ٹغ ٹف ٹق ٹک ٹگ ٹل
 ٹم ٹو ٹن ٹہ ٹی

جا جب جبہہ جب چہہہ جت جتہہ
جت جتہہ جث جج ججہہ جچ جچہہ
جج جج جج جدهہ جد جدہہ جذ جر جر
جرہہ جز جر جس جس جس جس
جط جط جع جع جف جف جق جق جک جک
جگ جگہہ جل جم جن جو جو جی
جھا جھب جھبہہ جھپ جھت وغیرہ

پٺ پڄ پڄهه پڄ پڄهه پڄ پڄ پڄهه
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پها پهب پهب پهب پهب پهب پهب پهب

تا تب تبهه تب تبهه تب تبهه تب تبهه
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 تڌ تڌهه تڌ تڌ تڌ تڌ تڌ تڌ تڌ
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 تگ تگهه تل تم تن تونه تي

تھا تھب تھبهه تھب تھب تھب تھب تھب

تا تب تبهه تب تبهه تب تبهه تب تبهه
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 تڌهه تڌ تڌهه تڌ تڌ تڌ تڌ تڌ تڌ تڌ
 نص نص نص نص نص نص نص نص نص

حروف تہجی مرکب

اب ابھہ اپ اپھہ ات اتھہ اتھہ اث
 اج اجھہ اچ اچھہ اح اخ اد ادھہ ادھہ
 از ار ارھہ از ار اس اش اص اض
 اظ اع اغ اف اق اک اکھہ اگ اگھہ
 ال ام ان او اوہ ای

با بب ببھہ بب بپہہ بت بتھہ بت
 بٹھہ بٹ بچ بچھہ بچ بچھہ بچ بد بدھہ
 بد بدھہ بر برھہ بر بڑ بڑھہ بش
 بص بض بظ بع بغ بف بق بک بکھہ
 بگ بگھہ بل بم بن بو بوہ بی

بھا بھب بھبھہ بھپ بھت وغیرہ

پا پپ پپھہ پپ پپھہ پت پتھہ پت پتھہ

حروف متحرک

ا ا ب ب ب ب به به پ پ پ
 په په په ت ت ت ته ته ته
 ت ت ت ته ته ته ث ث ث
 ج ج ج جه جه جه
 چه چه چه ح ح ح خ خ خ د د د
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 ز ز ز ز ز ز ره ره ره
 ژ ژ ژ س س س ش ش ش ص ص ص
 ض ض ض ط ط ط ظ ظ ظ ع ع ع
 غ غ غ ف ف ف ق ق ق ک ک ک
 که که که گ گ گ گ که که ل ل ل
 م م م ن ن ن و و و ه ه ه ی ی ی

حروف درہم برہم امتحان کے لئے

ث م ع د ا ت ن س ج
 ق ب ن ر پ خ ص ج ت
 ف پھ ل غ گھ ز بھ ہ ک
 ض ڈھ و گ ی تھ ژ ظ
 دھ ش ط جھ کھ ڈ ح ر
 چھ ٹھ رھ



حرکت

زبر جیسا بَرتن
 زیر جیسا دَل
 پیش جیسا گُل

- یہ علامت جس حرف پر ہو وہ تالو
 سے بولا جائیگا جیسے تانگ ڈاک برا وغیرہ *

(۲)

حروف تہجی اُردو

ا ب بھ پ پھ ت تھ

تھ ٹ ج جھ چ چھ ح خ

د دھ ڈ ڈھ ذ ر رھ

ز ژ س ش ص ض ط ظ

ع غ ف ق ک کھ گ گھ

ل م ن و ہ ی

ڪتاب تهجي

پهلا حصو

حروف تهجي اور ايك حرڪت ڪي سليس
باتين ساڻهه جملون ڪي

ا ب پ ت ث ج چ
ح خ د ذ ر ز س ش
ط ظ ع غ ف
ص ض ص گ ل م ن
ق ک
ه ي

کتاب تہاجی

اردو زبان میں

مشتمل دو حصے پر

مکتبوں کے استعمال کے لئے

کالکتہ اسکول بک سوسائٹی کے واسطے چھاپی گئی

یہ پہلا حصہ ہی

HINDUSTANI' SPELLING-BOOK.

IN TWO PARTS.

PART I.



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